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THE MISCHIEF OF SINNE,

It brings a Perſon Low.

Publiſhed by *Thomas Watſon*
Miniſter of the Goſpel.

Iſa. 64. 7. *Thou haſt conſumed us becauſe of our iniquities.*

LONDON,
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THE EPISTLE TO THE READER.

Christian Reader,

THE excess of impiety which hath broken down the Banks of common Civility & Modesty, did at first lead

my thoughts to these subjects ensuing. The Spirits of men are leavened with Atheism, and their lives stained with debauchery. **I know not what to call them, but* Baptitized Heathens. *Not long since there was a complaint that the Springs grew low: Sure I am the floods of sin are risen, even to a Deluge. There is a Generation among us, of whom I may say as* Oecumenius, *they* militate *against Religion; they are so prodigiously prophane, that they esteem the* Bible *a Fable,*

* Homo ad Dei εἰκόνα conditus, brutis deterior evasit; lustra sectatur, in sordibus stercoreq; volutatur; quam turpiter inversa in microcosmo nostro lex illa & politia, quâ corpus animæ parêre jubetur. *Mornæus.*

* Πρὸς τὴν εὐσέβειαν αὐτοῖς πόλεμος. *Æcum.*

Fable, and * *would* jeer *all Holineſs out of the world. The* Prince *of the Air,* now worketh in the children of diſobedience, Epheſ. 2. 2. *in our Saviours time, many mens Bodies were poſſeſſed with the Devil, but now their ſouls are poſſeſſed. One is poſſeſſed with a blaſphemous Devil, another with a ſpightful Devil, another with a drunken Devil. This is one great ſign of the approach of the laſt day,* iniquity ſhall abound, Mat. 24. 12. *Mens luſts grow fierce and inſatiable, and like* Imps *lye ſucking them. But O how direful and tremendous will the effects of*

* Non percuſſit *Iſmael* fratrem gladio, ſed ſcommate. *Calvin.*

* Peccatum transit actu, manet reatu.

ſin be. *My Text ſaith* *, they were brought low for their iniquity: *Sin is ſuch a Trade, that whoſoever follows, is ſure to break.* *What got* Achan *by his* wedge of Gold? *It was a wedge to cleave aſunder his ſoul from God.* *What got* Judas *by his Treaſon?* *He purchaſed an Halter.* *What got King* Ahaz *by worſhipping the Gods of* Damaſcus? they were the Ruine of him and of all *Iſrael,* 2 Chron. 28. 23. *Sin is firſt* Comical, *and then* Tragical. *I may fitly apply thoſe words of* Solomon *to ſin,* Prov. 7. 26. She hath caſt down

down many wounded: *O what an Harveſt of ſouls is the Devil like to have!* Iſaiah 5. 14. Hell hath enlarged it ſelf. *It is fain to make room for its gueſts. 'Tis matter of grief to think, that the* Dragon *ſhould have ſo many followers, and the* Lamb *ſo few.* Cyprian *brings in the Devil inſulting over Chriſt, thus*; As for my followers, I never dyed for them as Chriſt hath done for his, I never promiſed them ſo great a Reward as Chriſt hath done to his, yet I have greater numbers than he, and my followers venture more for me,

than his do for him. *Some ſin out of ignorance, yet even the blind can find the way to Hell. But moſt ſin out of* choice, *they know the Diſh forbidden, but they luſt after it, though* in the day they eat thereof, they ſhall ſurely die. *My deſign in this ſmall Tract, is to give check to Sinners, and ſound a Religious Retreat in their ears, to make them return from the hot purſuit of their impieties. If notwithſtanding all admonitions, they will run counter to the Word, and proſtitute themſelves to their ſordid luſts, they are* felo de ſe, *and their blood will be*

upon

upon their own head. What remains, but that God ſhould ſay in anger, as Zach. 11. 9. That that dieth, let it dye, and that that is to be cut off, let it be cut off. *I have at the requeſt of ſome friends, made this Diſcourſe (imparted formerly to my own family) publick. I acknowledge it is not* rhetorico flatu cothurnatus, *embelliſhed with flowers of Eloquence. St.* Pauls *preaching was not* with enticing words of mans wiſdom, but in the demonſtration of the Spirit, and Power, 1 Cor. 2. 4. *Plainneſs is ever beſt in beating down ſin. When a*

wound

wound festers, it is fitter to launce it, than to embroyder it with Silk, or lay Vermilion upon it. Reader, that God will bless these few Meditations to thee, and make them operative upon thy Heart, shall be the Prayer of him, who is,

Thy Friend, studious of
thy eternal welfare,

Thomas Watson.

THE

THE MISCHIEF OF SIN,

It brings a Perſon Low.

PSALM 106. 43.

And were brought low, for their Iniquity.

IF the Scripture be a Spiritual Roſary or Garden, (as St. *Chryſoſtom* ſaith) the Book of *Pſalms* is a Knot in this Garden, ſet with fragrant Flowers:

Flowers: *Luther* calls the *Pſalms*, *parva Biblia*, a *little Bible*. The *Pſalms* make ſweeter Muſick, than ever *Davids* Harp did: they are calculated for every Chriſtians condition, and may ſerve either for illumination, or conſolation.

In this Pſalm *David* ſets down the people of *Iſraels* ſins.

Firſt, In General; Ver. 6. *We have ſinned with our Fathers*. The examples of Fathers, are not alwayes to be urged. Shall we be wiſer than our Fathers? *Fathers may err*; a * Son had ſometimes better take his Land from his Father, than his Religion.

* 2 *Chro.* 29. 6.

Secondly, *David* makes a particular enumeration of their ſins.

1. Their forgetfulneſs of God. Ver. 13. *They ſoon forgat his works*; or as it is in the Original, *they made haſte* to forget his works *. The Lord wrought a famous Miracle

* מהרו

racle for them, *Ver.* 11. he drowned *Iſraels* enemies, and *Iſrael* drowned his mercies. Our ſins, and Gods kindneſſes are apt quickly to ſlip out of our memory. We deal with Gods mercies, as with Flowers, when they are freſh, we ſmell to them, and put them in our boſom, but within a while we throw them away, and never mind them *. *They made haſte to forget his works.*

* Βδελυρὸν ὄντι χαρίτων λήθη, ὀσφρητέων ἀμνημοσύνη. *Theodor.*

2. Their inordinate luſting, *V.* 14. *They luſted exceedingly in the Wilderneſs.* They were weary of the Proviſion which God ſent them miraculouſly from Heaven; they grew dainty, *they wept for Quailes*; they were not content, that God ſhould ſupply their Wants, but they would have him ſatisfie their luſts too; God lets them have their requeſt; Quailes they had, but in anger; * *He ſent leanneſs into*

* *Deus ſæpe dat iratus, quod negat propitius.* Aug.

to

to their ſouls, (*i.e.*) he ſent a Plague whereby they pined and conſumed away.

3. Their Idolatry. Ver. 19. *They made a Calf in Horeb.* They framed to themſelves a god of Gold and worſhipped it: The Scripture calls Idolls, *Boſheth*, a *ſhame*, Hoſ. 9.10. For this God diſclaimed them from being his people, *Exod.*32.2. *Thy people have corrupted themſelves.* Formerly God called them *His* people, but now he doth not ſay to *Moſes*, *My people*, but *Thy people.*

לבשת

4. Their Infidelity. Ver.24. *They believed not his word,* *but murmured.* They did not think that God would ſubdue their enemies, and bring them into that pleaſant Land flowing with Milk and Hony; and this unbelief did break forth

* *Cum Deus ipſa bonitas ſit; ipſæ devitiæ; quî fit ut nemo Deo inniti poſſit ſatis?* Mornæus.

forth into *murmuring*. * They wiſhed they had made their Graves in *Ægypt*; † when men begin to diſtruſt the Promiſe, then they quarrel at Providence. When faith grows low, paſſions grow high. For theſe things God did ſtretch out his hand againſt them, as it is in the Text, *And they were brought low, for their iniquity.*

* *Invalidum omne naturâ querulum.* Seneca.
† Exod. 16. 3.

The words branch themſelves into two Parts.

1. *Iſraels* Miſery. *They were brought low*; * Some Expoſitors tranſlate it, *They waxed lean*; † The Hebrew and Septuagint render it, *They were humbled.* *

1.
* *Depreſſi fuerunt.* Vatabl.
† *Marcuerunt.* Fabrit.
* וימכו

2. The procuring cauſe of it; *for their iniquity* †.

2.
† בעונם

Doct. The Propoſition reſulting from the Text is, That ſin brings a Perſon low. Pſal. 197. 6. *The wicked*

wicked he caſteth down to the ground. Sin is a Planet of a bad Aſpect; as *Jeptha* ſaid to his daughter, when ſhe met them with Timbrel and Dances, Judg. 11. 35. *Alas my daughter, thou haſt brought me very low.* So a man may ſay to his ſin, alas my ſin, thou haſt brought me very low. Sin is the great *Leveller*; it brings a *Family* low: it cuts off the Arm, and diſſolves the Pillars thereof. 1 Sam. 2. 29. *Wherefore kick ye at my Sacrifice?* Ver. 31. *Behold, the dayes come, that I will cut off thy arm; and the arm of thy Fathers houſe, that there ſhall not be an old man in thy houſe.* Which threatning God made good, when he cut off *Elies* two Sons, and put by the other Sons from the Prieſthood.

Sin brings a *Kingdom* low, 1 Sam. 15. 19. *Wherefore didſt not thou obey*

obey the voice of the Lord, but didſt evil in his ſight? Ver. 28. *The Lord hath rent the Kingdom of* Iſrael *from thee this day.* Sin breaks the Axle-tree of Church and State, Hoſ. 13. 1. *When* Ephraim *ſpake trembling, he exalted himſelf, but when he offended in* Baal *he dyed.* The Tribe of *Ephraim* did carry a Majeſty with it, and was ſuperiour to the ten Tribes. When *Ephraim* ſpake, he ſtruck an awe and terrour into others; *But when he offended in* Baal *he dyed.* When he once fell from God by Idolatry, he did *inter cuneos reſidere*, degrade himſelf of his honour; his ſtrength and glory came to nothing. Now every puny adverſary would inſult over him, as the Hare will tread upon a dead Lion *.

* *Leoni mortuo & lepores inſultant.*

Among the many threatnings againſt ſin, this was one, Deut. 28. 43.

Thou ſhalt come down very low; and in the Text this threatning is exemplified and made good, *They were brought low for their iniquity.* That I may amplifie and illuſtrate the Propoſition,

I ſhall ſhew { 1. *How many wayes ſin brings a man low.* 2. *Why ſin muſt needs bring a man low.*

1. How many wayes ſin brings a man low.

1. Sin brings a man low in Gods eſteem. The ſinner ſets an high price upon himſelf, *Prov.* 26. 16. but God hath low thoughts of him, and looks upon him with a deſpicable eye, Dan. 11. 21. *And in his eſtate, ſhall ſtand up a vile perſon.* Who was this ſpoken of? It was *Antiochus Epiphanes*; he was a King,

King, and his Name ſignifies *Illuſtrious*, and by ſome he was worſhipped, yet in Gods account, he was a *vile perſon*. The Pſalmiſt ſpeaking of the wicked, ſaith, *they are become filthy*; in the Hebrew it is, they are become *ſtinking*. That you may ſee how low a ſinner is fallen in Gods account, the Lord compares him to *droſs*, Pſal. 119. 119. to *chaffe*, Pſal. 1. 4. to a *Pot boiling with ſcumm*, Ezek. 24. 6. to a *Dog*, 2 Pet. 2. 22. which under the Law was unclean; to a *Serpent*, Matth. 23. 33. which is a *curſed* creature; nay, he is worſe than a Serpent, for the poyſon of a Serpent, is what God hath put into it; but a wicked man hath that which the Devil hath put into him, Acts 5. 3. *Why hath Satan filled thy heart?*

נאלחו

Gen. 3. 14.

Cælius Rhodiginus reports of an

antient Woman, who had alwayes uſed flattering Glaſſes, by chance, ſeeing her face in a true Glaſs, fell mad; * a ſinner is well conceited of himſelf, while he doth dreſs himſelf by the flattering Glaſs of preſumption, but if he knew how loathſome and disfigured he were in Gods eye, he would abhor himſelf in the duſt.

* *In inſaniam delapſa eſt.*

Zac. 11.8

2. Sin brings a man low in his intellectuals. It hath eclipſed the τὸ ἡγεμονικὸν, the Rational Part; *darkneſs is upon the face of this deep.* Since the Fall, the Lamp of *Reaſon* burns dim, 1 Cor. 13. 9. *We know but in part.* * There are many *arcana naturæ*, knots in Nature, that are not eaſie to untye. Why *Nilus* ſhould overflow in Summer, when by the courſe of nature Waters are loweſt? Why the Loadſtone ſhould rather draw Iron, than

2.

* ἐκ μέρους: *nondum ſumus abſoluti.* Calv.

than Gold a more Noble Metal? *What way the light is parted?* Job 38. 24. *How the bones grow in the womb?* * Many of theſe are Paradoxes that we underſtand not. The *Key of Knowledge* *, is loſt in *the Tree of Knowledge.*

* *Eccleſ.* 11. 5.

* *Luke* 11. 52.

Eſpecially, in matters *Sacred*, we are inveloped with ignorance, *The Sword is upon our right eye*, Zach. 11. 16. What a little of the Sea, will a Nut-ſhell hold? How little of God will our intellect contain? Job. 11. 7. *Canſt thou find out the Almighty unto perfection?* Who can fully unriddle the Trinity? or fadom the myſterie of the Hypoſtatical Union? And alas, as to ſalvifical heart-transforming knowledge, how are we to ſeek, till Gods Spirit light our Lamp! 1 *Cor.* 2. 14.

3. Sin brings a man low in af- 3.

* *Pſalm* 107. 39. fliction; * that is the meaning of the Text, *They were brought low for their iniquity.* *Adams* ſin brought him low; it baniſhed him out of Paradiſe, 2 Chron. 28. 18. *In thoſe dayes, God cut* Iſrael *ſhort.* Sin makes God cut a people ſhort in their *Spiritual* and *Civil* liberties. Sin is the Womb of ſorrow, and the Grave of comfort. Sin turns the body into an *Hoſpital*, it cauſeeth Feavers, Ulcers, Catarrhes.

---macies & nova febrium terris incubuit cohors---

* Horat.

Sin buries the Name, melts the Eſtate, pulls away near Relations as limbs from our body. Sin is the *Trojan Horſe*, out of which a whole Troop of afflictions comes. Sin drowned the old World, burnt *Sodom*, Sin made *Sion* ſit in *Babylon.*

lon. Lam. 1. 8. *Jeruſalem hath grievouſly ſinned, therefore ſhe is removed.* Sin did ſhut up Gods bowels, Lam. 2. 21. *Thou haſt killed, and not pitied.* *Iſrael* did ſin, and not repent, and God did kill, and not pity. Sin is the great *Humbler*: Did not *Davids* ſin bring him low? Pſalm 38. 3. *There is no reſt in my bones, becauſe of my ſin.* Did not *Manaſſehs* ſin bring him low? It changed his *Crown-Royal* into Fetters, 2 *Chron.* 33. 11. God for ſin, turned King *Nebuchadnezzar* to graſs, *Dan.* 4. 33. Sin is like the *Ægyptian* Reed, too feeble to ſupport us, but ſharp enough to wound us. Jer. 2. 16. *The Children of* Noph *and* Tahapanes *have broke the Crown of thy head.* The *Ægyptians* were not a warlike, but a womaniſh people *, imbecil and weak, yet theſe were too hard for *Iſrael*, and made a ſpoil of her.

* Herodotus.

Ver. 17. *Haſt thou not procured this to thy ſelf?* Is it not thy ſin hath brought thee low?

Nay, Sin doth not only bring us low in affliction, but it *imbitters* affliction; Sin puts teeth into the Croſs. Guilt makes affliction heavy; A little water is heavy in a Leaden Veſſel; and a little affliction is heavy in a guilty conſcience.

4. 4. Sin brings one low in Melancholy: this is *atra bilis*, a black humour ſeated chiefly in the brain. Some have ſtrange and diſmal conceits, fancying their bodies to be made all of Glaſs, * and that if any one touch them, they ſhall break. Melancholy cloaths the mind in Sable; it puts

* *Nonnulli humore melancholico corrupti, ſe bruta animalia eſſe credunt, quorum voces imitantur; nonnulli vaſa fictilia, ideo cuivis obviam venienti cedunt, ne attactu frangantur. Vitam ſibi acerbam faciunt, ejuſq; exitum accelerant.* Baldw. lib. 3. c. 4. de Caſ. Conſc.

puts a Chriſtian out of tune, that he is not fit for prayer, * nor praiſe. Lute-ſtrings when wet, will not ſound: nor can one under the power of Melancholy, *Make melody in his heart to the Lord*, Epheſ. 5. 19. when the mind is troubled, it is unfit to go about work. Melancholy doth diſturb Reaſon, and weaken Faith. Satan works much on this temper: it is *balneum diaboli*; he bathes himſelf with delight in ſuch a perſon. Through the black Spectacles of Melancholy, every thing appears black. When a Chriſtian looks upon ſin, ſaith he, this *Leviathan* will devour me; when he looks upon Ordinances, theſe will ſerve to increaſe my guilt; when he looks upon affliction, this gulf will ſwallow me

* *Animæ functiones tolluntur in mania, depravantur in melancholiâ.*

me up. Melancholy creates fears in the mind, it excites jealousies; and misprisions. I may allude to that Psal. 53. 5. *There were they in great fear, where no fear was.* *

Qui hoc morbo laborant, valdè meticulosi sunt, nè vel ædes in quibus habitant, vel & ipsum cœlum ruat, pertimentes. Baldw.

5. 5. Sin brings a man low in spiritual Plagues. It brings many an one, to a seared conscience, to final induration, Isa. 29. 10. *The Lord hath poured out upon you, the spirit of a deep sleep,* * *and hath closed your eyes.* Men are brought low indeed, when the sound of *Aarons* Bell will not awaken them, no Sermon will stir them. They are like the Smiths Dog, that can lye and sleep near the Anvil, when all the sparkles fly about. Conscience is in a Lethargy. * When once a mans speech is gone, and his feeling

* Πνεῦμα κατανύξεως.

* *Eo insanabile vulnus, cuo insensibile.* Bern. *Flores.*

ſeeling loſt, he draws on apace to death: So when the checks of Conſcience ceaſe, and a man is ſenſible neither of ſin, nor wrath, you may ring out the Bell, he is paſt hope of recovery. Thus ſome are brought low, even to a *reprobate ſenſe*. This is *limen inferni*, the threſhold of damnation.

6. Sin brings a man low in temptation. *Paul* began to be proud, and he had *a meſſenger of Satan to buffet him*, * 2 Cor. 12. 7. Some think it was a viſible apparition of Satan, tempting him to ſin; others, that the Devil was now aſſaulting *Pauls* faith, making him believe he was an hypocrite. Satan laid the train of temptation, to blow up the fort of his Grace. And this temptation was ſo ſore, that he called it, a *thorn in the fleſh* *, it did put him to much an-

6.

* Διὰ τὸ μὴ ἐπαίρεσθαι, &c. *Chryſoſt.*

* Σκόλοψ ἐν σάρκι.

anguiſh. Such temptations do the godly oft fall into. They are tempted to queſtion the truth of the Promiſes, or the truth of their own Graces. Sometimes they are tempted to blaſphemy, ſometimes to ſelf-murder; thus, they are *brought low*, they are almoſt gone, and ready to give conſent. The Devil nibbles at their heel, but God wards off the blow from their head.

7. 7. Sin brings one low in deſertion. This is an abyſſe indeed. Pſal. 88. 6. *Thou haſt laid me in the loweſt pit* *. Deſertion is a ſhort Hell. Cant. 5. 6. *My beloved hath withdrawn himſelf, and was gone.* Chriſt knocked, but the Spouſe was loth to riſe off her bed of ſloath, and open to him pre-

* *Se captivo comparat, qui in tetrum ac profundum lacum conjectus, miſerrimè jacet, nec quicquam ſpei de vita ſua reliquum habet.* Muſculus.

preſently, Chriſt was gone. When the Devil finds a perſon ſleeping, he enters; but when Chriſt finds him ſleeping he is gone. And if this Sun of Righteouſneſs withdraws his Golden beams from the ſoul, darkneſs follows. Deſertion is the arrow of God, ſhot into the ſoul.* Job 6. 4. *The arrows of the Almighty are within me, the poiſon whereof drinketh up my Spirit.* The *Scythians* in their Wars did uſe to dip their Arrows in the blood and gall of Aſps, that the venemous heat of them might the more torture the enemy. So the Lord did ſhoot his poiſoned arrow of deſertion at *Job*, under the wounds whereof, his Spirit lay bleeding. God is called in Scripture, a *light*, and a *fire*. The deſerted ſoul feels the fire, but doth not ſee the light. So dreadful is this, that the moſt tor-

* *Hæret lateri lethalis arundo.*

tormenting pains, Stone, Collick, Strangury, are but a pleaſure to it. All the delights under the Sun will adminiſter no comfort in this condition. Worldly things can no more relieve a troubled mind, than a ſilken Stocken can eaſe a broken Leg. Pſal. 88. 15. *While I ſuffer thy terrors, I am diſtracted. Luther* in deſertion, was like one giving up the ghoſt, *He had no blood ſeen in his face, nor was heard to ſpeak, but his body ſeemed dead*; * as one writes in an Epiſtle to *Melanchthon.*

* *Nec calor, nec ſanguis, nec vita ſupereſſet.*

8. 8. Sin brings many low in deſpair; this is a gulf that none but reprobates fall into. * Jer. 18. 11. *Thou ſaidſt, there is no hope:* Deſpair is *devoratoria ſalutis*, * it is a milſtone tyed about the ſoul, that ſinks it in perdition. Deſpair looks

* *Deſperare eſt in infernum deſcendere.* Iſidor.

* Tertul.

looks on God, not as a *Father*, but a *Judge*. It refuſeth the remedy. Other ſins need Chriſt, deſpair rejects him: It cloſeth the Orifice of Chriſts wounds, that no blood will come out to heal. This is the voice of deſpair, *My ſin is greater than the mercy of God can pardon.* It makes the wound broader than the plaiſter. Deſpair is a God-affronting ſin; it is ſacriledge, it robs God of his Crown-jewels, his Power, Goodneſs, Truth. How doth Satan triumph to ſee the honour of Gods Attributes laid in the duſt by deſpair. Deſpair caſts away the Anchor of hope, and then the ſoul muſt needs ſink. What will a Ship do in a ſtorm without an Anchor? Deſpair locks men up in impenitency. I have read of one *Hubertus* who dyed deſpairing; he made his Will after this

this manner, *I yield my goods to the King, my body to the grave, my ſoul to the Devil.* Iſa. 38. 18. *They that go down into the pit, cannot hope for thy truth.* They who go down into this pit of deſpair, cannot hope for the truth of Gods promiſe. And this deſpair grows at laſt into horror and raving,

Sen. *Trag.* ——*Eheu quis intus ſcorpio?*——

9. 9. Sin brings a man without repentance into the *bottomleſs pit*, and then he is brought low indeed *. Sin draws Hell at the heels of it. Pſal. 9. 7. *The wicked ſhall be turned into Hell.* Not to ſpeak of *the puniſhment of loſs*, which Divines think is the worſt part of Hell: (*i. e.*) the being ſeparated from the beatifical ſight of God, *in whoſe preſence is fulneſs of joy* *. The *pœna ſenſus*,

* *Fovea omnium infima.* Fabrit.

Pſalm 16. 11.

ſenſus, the puniſhment of ſenſe, is bad enough. Then *wrath* will come upon ſinners, εἰς τέλος, *to the uttermoſt,* 1 Theſ. 2. 16.

If when Gods anger *is kindled but a little,* and a ſpark of it flyes into a mans conſcience in this life, it is ſo terrible, what will it be, when he *ſtirs up all his wrath?* Pſal. 78. 38. How ſad was it with *Spira* when he did but ſip of the Cup of wrath? he was a very Anatomy, his fleſh conſumed, he *became a terror to himſelf.* What is it then to lye ſteeping in Hell?

Some may ask, where the place of Hell is? but as *Chryſoſtome* ſaith, let us not be inquiſitive where it is, but rather let our care be to eſcape it. * But to ſatisfie curioſity, Hell is ſome infernal place, it lies low, Prov. 15. 24. *Hell beneath.* *

* Μὴ ζητῶμεν ποῦ ἐστὶν, &c.

neath.* *Heſiod* ſaith, Hell is as far under the Earth, as Heaven is above it.† If ſin then brings a man to Hell, it brings him low. Conſider,

* *Inferos credimus certum ac definitum locum eſſe, quem non fruſtrà abyſſum vocarit Scriptura, horrendis & æternis Satanæ & impiorum ſuppliciis deſtinatum.* Bez. † *Infernum eſt locus ſubterraneus.* Tertul. lib. 3. de anim.

1. The plurality of Hell torments. In bodily ſickneſs, ſeldom above one Diſeaſe at a time troubles the Patient; the Stone, or Gout; but in Hell there is a diverſity of torments. There is, 1. *Darkneſs*, Jude 13. Hell is a dark Region.* 2. There are *bonds and chains.* 2 Pet. 2. 4. God hath Golden cords which are his Precepts, tying men to duty; and Iron chains, which are partly his *decree*, in ordaining men to deſtruction, and partly his *Power*, in bridling and chaining them

* *Per tenebras, Scriptura metaphoricè horrendum horrorem deſignat.* Calv. *in* Mat.

them up under wrath. The *binding* the wicked in chains, notes that the damned in Hell cannot move from place to place, which might perhaps a little alleviate and abate their miſery, but they ſhall be tyed to the ſtake never to ſtir. The wicked could go from one ſin to another, but in Hell they ſhall not move from one place to another.

3. The *Worm* that never dyes. *Mar.* 9. 44. This is a ſelf-accuſing mind, which is ſo torturing, as if a Worm full of poiſon, were gnawing at a mans heart. Such as would not hear the voice of conſcience, ſhall be made to feel the worm of conſcience.

2. The ſeverity of Hell torment. 2.
It is expreſſed by *a lake of Fire*, Rev. 20. 15. Fire is the moſt torturing Element. *Nebuchadnezzars*

fiery Fornace, was but painted fire to this. It is called *Fire prepared*, Matth. 25. 41. as if God had been ſitting down to deviſe ſome exquiſite torment. *Dives* cryes out, *O I am tormented in this flame*, Luke 16. 24.

3. 3. The torments of Hell ſhall be in every part both of body and ſoul. 1. The *body* ſhall be tormented. That body which was ſo tender and delicate, that it could not bear heat or cold, ſhall ſuffer in every part. The eyes ſhall be tormented with ſights of Devils,* the ears with the hideous ſhrieks of the damned; the tongue that was fired with paſſion, ſhall now have fire enough, Luke 16. 24. *Send* Lazarus *that he may dip the tip of his finger in water, and cool my tongue.*

* *Oculi cruciabuntur aſpectu dæmonum.*

2. All the *powers of the ſoul* ſhall be tormented. The *mind* to apprehend

prehend Divine diſpleaſure; the *memory* to remember what mercies have been abuſed, what means of Grace have been ſlighted, and what an Heaven is forfeited; the *conſcience* ſhall be tormented with ſelf-accuſations; the ſinner ſhall arraign himſelf for ſtifling, and reſiſting the motions of the bleſſed Spirit.

4. The wicked ſhall not only be forced to behold the Devil, but ſhall be ſhut up in the Den with this roaring Lion, and he ſhall ſpit fire in their faces. 4.

5. The wicked ſhall hear the language of Hell, Revel. 16. 9. *Men were ſcorched with heat, and blaſphemed the Name of God.* To hear reprobates curſing God, and have ones ears chained to their Oaths and Blaſphemies, what an Hell will this be? 5.

6. 6. The torments of Hell have no period put to them. *Origen* fancied a fiery ſtream, in which the ſouls of ſinful men, yea, Devils and all, were to be purged, and then paſs into Heaven: but the Scripture aſſerts, that whoſoever are not purged from ſin by Chriſts blood, * are to lye under the *Torrid Zone* of Gods wrath to all eternity, Revel. 14. 11. *The ſmoak of their torment, aſcendeth up for ever and ever.* This word *ever* burns hotter than the Fire. At death all our worldly ſorrows dye; but the torments of Hell are as long-liv'd as Eternity, Rev. 9. 6. *They ſhall ſeek death, and ſhall not find it.* Alwayes dying, but never dead. * Here the wicked thought a Prayer long, a Sabbath long,

* 1 *John* 1. 7.

* *Sic moriuntur damnati ut ſemper vivant, & ſic vivent, ut ſemper moriantur; ubi nec qui torquet fatigatur, nec qui torquetur Moritur.* Bern. Flor.

Amos

Amos 8. 5. But how long will it be to lye in Hell for ever.

——*Veſtigia nulla retrorſum*——

7. The pains of Hell are without intermiſſion. If a man be in pain, yet while he is aſleep, he doth not feel it. There is no ſleep in Hell. What would the damned give for one hours ſleep, Rev. 4. 8. *They reſt not day nor night.* In outward pain there is ſome *abatement*; the burning fit is ſometimes off, and the ſick Patient is more at eaſe than he was. But the damned ſoul never ſaith, *I have more eaſe*; thoſe infernal pains are alwayes *acute* and ſharp; no cooling fits in thoſe inflammations. 7.

8. In Hell the wicked ſhall ſee the godly advanced to a Kingdom, and themſelves devoted to miſery, 8.

Luke 13. 28. *Then ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee* Abraham, *and* Iſaac, *and* Jacob, *and all the Prophets in the Kingdom of God, and you your ſelves thruſt out.* When ſinners ſhall ſee thoſe whom they hated and ſcorned, to be ſet at Chriſts right hand, and crowned with glory, and themſelves caſt out to the Devils; nay, when the ungodly ſhall ſee thoſe whom they cenſured and perſecuted ſit as their Judges, and join with Chriſt in condemning them,* 1 Cor. 6. 2. *Know ye not, that the Saints ſhall judge the world?* How will this aggravate the miſery of thoſe helliſh Caitiffs, and make them gnaſh their teeth for envy.

* *Deus tanto honore dignatus eſt ſanctos, ut eos conſtituerit totius mundi judices, (i. e.) cum Chriſto aſſeſſores.* Calvin.

5. 9. In Hell the wicked ſhall have none to ſympathize with them.

It

It is ſome comfort to have friends condole with us in our ſufferings, but the damned have none to compaſſionate them. Mercy will not pity them, mercy abuſed turns to fury. God the Father will not pity them, he will laugh at them Prov. 1. 26. *I will laugh at your calamity.* Is not this ſad, for a damned ſoul to lye roaring in flames, and have God ſit and laugh at him? Jeſus Chriſt will not pity the wicked, they ſlighted his blood, and now his blood cryes againſt them. The Angels will not pity them; it is a deſirable ſight to them, to ſee Gods Juſtice glorified. * The Saints in Heaven will not pity them; they were continually perſecuted by them, and *they ſhall rejoyce when they ſee the vengeance*, Pſalm 58. 10. Nay, ſuch as were their neareſt Relations on Earth

* *Nec Deus, nec Angeli, ullâ afficientur ſympathiâ.*

Earth will not pity them; the Father will not pity his Child in Hell, nor the Wife her Husband; the reaſon is, becauſe the Saints glorified have their wills made perfectly ſubject to Gods will, and when they ſee his will is done, they rejoyce, though it be in the damning of their near relations.

Doth not ſin then bring men *low*, when it brings them to Hell? Ezek. 32. 27. *They are gone down to Hell, they have laid their ſwords under their heads, but their iniquity ſhall be upon their bones.* Thus I have ſhown you how many wayes ſin brings one low.

2. 2. Why ſin muſt needs bring a man low.

1. 1. Becauſe ſin is a *Diſeaſe*, and that brings low. Take the healthieſt Conſtitution, the moſt ſanguine Complexion, yet if ſickneſs get into

into it, it brings the body low, the beauty withers, * the *Silver Cord* begins to be looſed. So it is in ſpirituals, the ſoul which was once of an Orient brightneſs, the mind angelified, the will crowned with liberty, the affections as ſo many Seraphims burning in love to God, yet by ſin is become *diſeaſed*, * and this diſeaſe brings it low. The ſoul is fallen from its priſtine dignity, it hath loſt its noble and ſublimated operations, and lyes expoſed (without Grace) to the *ſecond death*.

* --*Languebant corpora morbo*--- Virgil.

* *Iſa.* 1. 6.

2. Sin muſt needs bring a man low, becauſe the ſinner enters a conteſt with God. 2.

——*invadunt Martem clypeis, pugnamq;*
laceſſunt——

He tramples upon Gods Law, croſſeth

crosseth his will; if God be of one mind, the sinner will be of another; * he doth all he can to spight God, Jer. 44. 16. *As for the word which thou hast spoken to us in the name of the Lord, we will not hearken to thee, but we will do whatsoever thing proceedeth out of our own mouth, to burn incense to the Queen of Heaven**. The same Hebrew word for *sin*, signifies *rebellion**. Now can the Lord endure to be thus sawcily confronted by proud dust? God will never let his own creature rise up in arms against him, he will pull down the sinners plumes, and bring him low. * Psal. 18. 26. *With the froward, thou wilt shew thy self froward*; In the Hebrew it is, *thou wilt wrestle*; and if God once wrestle with the sinner, he will throw him to the ground.

* Θεῶ μάχεσθαι δ' ἥνον. *Menand.*

* *Stat pro ratione voluntas.*

* עשׂע

* God is called *El Elim*, the Mighty of Mighties.

תתפתל

When

When the Angel wreſtled with *Jacob, he touched only the hollow of his thigh*, Gen. 32. 25. But when God wreſtles with a ſinner, he will *rent the caul of his heart*, * Hoſ. 13. 8. The Apoſtle ſaith, *It is a fearful thing to fall into the hands of the living God*, Heb. 10. 31. 'Tis good to fall into Gods hands when he is a friend, but it is ill falling into his hands when he is an enemy.

* סגור *Pericardio, quo ſciſſo mors obrepit.*

3. Sin muſt needs bring a man low, becauſe the ſinner labours what he can to bring God low. 'Tis true, God cannot loſe any of his *eſſential* glory, he is ſo high that no ſtrength of Mortals can reach him, but a wicked man doth what in him lies to bring God low. *He hath low thoughts of God*; he ſlights his ſoveraignty, queſtions his truth, looks upon all Gods Promiſes as a *forged deed*. The

ſinner therefore is ſaid to *deſpiſe* God, Numb. 11. 20.

Again, the ſinner leſſens God, and brings him low in the thoughts of *others*. Ezek. 8. 12. *They ſay, the Lord ſeeth us not, the Lord hath forſaken the earth.* Do but ſecure your ſelves from mans eye, and as for Gods taking notice of ſin, you need not trouble your ſelves, *the Lord ſeeth you not,** *he hath forſaken the earth.* Zeph. 1. 12. *They ſay the Lord will not do good, neither will he do evil.* If you ſerve him you muſt not look for reward, and if you do not ſerve him, you need not fear puniſhment. Mal. 2. 17. *Ye ſay, every one that doth evil, is good in the ſight of the Lord, and he delighteth in them: or where is the God of judgement?* Here they blemiſh Gods *Sanctity*; God

* *Irridendum vero curam agere rerum humanarum illud quicquid eſt ſummum.* Pliny.

God is not ſo holy, but he bears as much favour to the wicked, as to the good; and, *Where is the God of judgement?* Here they tax his *juſtice*; as if they had ſaid, God doth not order things right, he doth not weigh matters impartially in an equal ballance; *Where is the God of judgement?* Thus a ſinner eclipſeth the glory of the Godhead, and labours to bring God low in the thoughts of others.

And beſides, he doth what in him lies to extirpate a Deity; he wiſheth there were no God; he ſaith, *Cauſe the holy One of Iſrael to ceaſe*, Iſa. 30. 11. A wicked man would not only *unthrone* God, but *unbee* God; if he could help it, God ſhould be no longer God. Now if a ſinner be thus impious, as to endeavour to bring God low, no wonder if God brings him

* *Quem quiſque odit, periiſſe cupit.*

him low. Nahum. 1. 14. *I will make thy grave, for thou art vile.* I will bring thee (O *Sennacherib*) from the *throne* to the *tomb.* I will kick thee into thy grave, Obad. ver. 4. *Though thou ſet thy neſt among the Stars, thence will I bring thee down ſaith the Lord.*

4. 4. Sin muſt needs bring a perſon low, becauſe ſin is the only thing God hath an antipathy againſt. The Lord doth not hate a man, becauſe he is poor, or deſpiſed; you do not hate your friend, becauſe he is ſick; but that which draws forth the keenneſs of Gods hatred, is ſin, Jer. 44. 4. *Do not this abominable thing that I hate.* Now for any one to eſpouſe that which Gods ſoul hates, it muſt needs undo him at laſt. Is that ſubject like to thrive, whom his Prince hates? The cheriſhing and

countenancing of ſin, makes *the fury come up in Gods face*, Ezek. 38. 16. And if his wrath be once kindled, it *burns to the loweſt Hell.* The Pſalmiſt ſaith, *Who can ſtand before his cold?* Pſal. 147. 17. But rather, who can ſtand before *his heat?* Iſa. 33. 14.

5. Sin muſt needs bring the ſinner low, becauſe it expoſeth him to Gods curſe, and Gods curſe blaſts where ever it comes, Deut. 28. 15, 16. *If thou wilt not harken to the voice of the Lord, all theſe curſes ſhall come upon thee. Curſed ſhalt thou be in the City, and curſed ſhalt thou be in the field, curſed ſhall be thy basket and thy ſtore.* The curſe of God haunts the ſinner where ever he goes; if he be in the City, it ſpoils his Trade, if he be in the Countrey, it deſtroyes his Crop; Gods curſe drops poiſon into eve- 5.

ry thing. It is a *Moth* in the Wardrobe, *Murrain* among the Cattel, *Rot* among the Sheep. If the *flying Roul* of curſes enters into a mans houſe, *it conſumes the timber and walls of it*, Zach. 5. 4. * When Chriſt curſed the *fig-tree*, it preſently withered, *Mat.* 21. 19. Mens curſes are inſignificant, they ſhoot without bullets, but Numb. 22. 6. *He whom thou curſeſt, is curſed.* Gods curſe kills, Pſal. 37. 22. *They that are curſed of him, ſhall be cut off.* If all Gods curſes are levelled againſt the ſinner, then he muſt needs be brought low.

* *Maledictio egrediens, eſt ἐν φαντῷ ſupplicium, quod antè in cœlo & arca Dei quaſi abſconditum latuerat.* Lap.

Uſe 1. *Informat.* 1. *Branch*: See then from hence, that Gods puniſhing either a perſon or a Nation is not without a cauſe. A Father may chaſtiſe his Son out of an humour, when

when there is no cause, but God doth never punish without a just cause. He doth it not purely to shew his Soveraignty, or because he takes pleasure to bring his creature low, Lam. 3. 33. *He doth not willingly afflict*; or as it is in the Hebrew, *from the heart*, * but there is some impellent cause, *They were brought low for their iniquity.* Cyprian writes thus, concerning the Persecution of the Church under the Emperour *Valerian*, *We must confess that this sad calamity, which hath in a great part wasted our Churches, hath risen from our own intestine wickedness, whilst we are full of avarice, ambition, emulation, &c.** Jer. 4.17. *As keepers of a field, are they against her round about.* Like as Horses or Deer in a field, are so enclosed with hedges, and so narrowly watched, that they cannot get out. So *Jerusa-*

* מלבו

* *Ergo sivit hoc flagellum Deus*, &c.

em was ſo beſieged with enemies, and watched, that there was no eſcape for her, without danger of life. Verſe 18. *Thy way and thy doings have procured theſe things unto thee, this is thy wickedneſs.* As we uſe to ſay to Children when they are ſick, this is your green fruit ye have eat, or your going in the Snow: So ſaith God, *This is thy wickedneſs.* Jer. 30. 15. *Why cryeſt thou for thy affliction, becauſe thy ſins were encreaſed, I have done theſe things unto thee.* The Sword that wounds thee, is of thy own whetting; the cords that pinch thee are of thy own twiſting; thank thy ſin for all. 1 Cor. 11. 30. *For this cauſe many are ſick, and weak, and many fall aſleep.* The Church of *Corinth* was puniſhed with corporal death, becauſe of coming unworthily to the Lords Table, and pro-

prophaning the body and blood of the Lord. * The abuſe of holy things incenſeth God. *Nadab* and *Abihu* found the flames of wrath hot about the Altar.

* *Neq; divinat* Paulus *ideo ipſos plecti, ſed aſſerit rem ſibi compertam, dicit igitur* multos decumbere ægrotos, *&c. ob illum cœnæ abuſum.* Calvin.

* So that ſtill there is a *propter hoc*, a cauſe why God brings any perſon low. There is no reaſon why God ſhould love us, but there is a great deal of reaſon why God ſhould puniſh us. *They were brought low for their iniquity.* * *Levit.* 10. 1, 2.

2. See from hence, what a miſchievous thing ſin is, it brings a perſon, and a Nation low. * Hoſ. 14. 1. *Thou haſt fallen by thy iniquity.* Sin laies men low in the Grave, and in Hell too without repentance. Sin is the *Achan* that troubles. † It is the *Gall* in our Cup, and the *Gravell* in our Bread. 2. *Branch*

* *Aſcenſus peccati, deſcenſus pœnæ.*

† *Flagitium & flagellum ſunt tanquam acus & filum.*

* *Prov.* 20. 17.

Bread. * Sin and punishment are linked together with Adamantine Chains. Sin is the *Phaeton* that sets the world on fire. It is a Coal that not only *blacks* but *burns*. Sin runs men into the briars, Job 30.7. *Among the bushes they brayed.* Sin *conjures up* all the winds; * all the crosses which befall us, all the storms in conscience, sin raiseth them. Never let any one think to rise by sin, for the Text saith, it brings him low. Sin first tempts and then damns. 'Tis first a Fox, and then a Lyon. Sin doth to a man, as *Jael* to *Sisera*, she gave him *Milk*, but then she brought him low, Judg. 5.26,27. *She put her hand to the Nail, and with the Hammer she smote* Sisera, *she smote off his head, when she had pierced and stricken through his Temples, at her feet he bowed, &c.* Sin first brings its plea-

* Ὅτου παρακοὴ, ἐκεῖ κλυδόνιον. *Chrysost.*

pleaſures with delight, and charms the ſenſes, and then comes with its Nail and Hammer. Sin doth to the ſinner, as *Abſalom* to *Amnon*, when his heart was *merry with wine*, then he killed him, 2 *Sam.* 13. 28. Sins laſt act is alwayes *Tragical.*

How evil a thing is ſin, that not only brings a people low, but it makes God delight in bringing them low, Ezek. 5. 13. *I will cauſe my fury to reſt upon them, and I will be comforted.* God doth not uſe to take delight in puniſhing, Judg. 10. 16. *His ſoul was grieved for the miſery of Iſrael.* Like a Father that with tears chaſtiſeth his Child; but God was ſo provoked with the *Jews*, that it ſeemed a delight to him to afflict; *I will cauſe my fury to reſt upon them, and I will be comforted.* * O what a venemous accurſed thing is ſin, that makes a

* ---*Minuit vindicta dolorem.*

merciful God take comfort in the deſtruction of his own creature.

3. *Branch* 3. See then what little cauſe any have to wonder that they are brought low. As the Apoſtle ſaith, 1 Pet. 4. 12. *Think it not ſtrange* * *concerning the fiery tryal.* So, think it not ſtrange, if you be as full of Eclipſes and Changes as the Moon.* Wonder not, if you are under the black rod. A ſick man may as well wonder that he is in pain, as a ſinful man wonder that he is afflicted; do not Vapours cauſe Thunder? Is it a wonder after the helliſh vapours of our ſins have been ſent up, to hear Gods thundring voice? Sin is a *debt*, it is ſet out in Scripture by a debt of *ten thouſand talents*, Mat. 18. 24. Is it a wonder for a man that is in debt, to be arreſted?

* Μὴ ξενίζεσθε.

* *Mutat luna vices.*

Never

Never wonder God doth arreſt thee with his judgements, when thou art ſo deeply in arrears. Sin is a walking Antipodes to God, and if men walk contrary to God, is it a wonder God walks contrary to them? Levit. 26. 17. *If ye will walk contrary to me, then I will alſo walk contrary to you, and I even I will chaſtiſe you ſeven times more for your ſins.* O ſinner, do not wonder it is ſo bad with thee, but rather wonder it is no worſe. Art thou in the deep of affliction, it is a wonder thou art not in the deep of Hell. If Jeſus Chriſt was brought low, is it a wonder that thou art brought low? Chriſt was brought low * *in poverty.* The Manger was his Cradle, the Cobwebs were his Curtains. He was brought low in *temptation,*

* *Nullificamen populi*; Tertul. de reſur. Phil. 2. 7. ἑαυτὸν ἐκένωσε; ſe ipſum exinanivit, *gloriam non Minuendo ſed ſupprimendo.* Calvin.

temptation, Mat. 4. 1. *He was led into the Wilderneſs to be tempted of the Devil.* No ſooner was Chriſt out of the water of Baptiſm, but he was in the fire of temptation. Only his Godhead was too ſtrong a bulwark for Satans *fiery darts* to enter. He was brought low in his *agonies*; he ſwet blood in the Garden, he ſhed blood on the Croſs. If Chriſt was brought low *who knew no ſin*, doſt thou wonder thou art brought low, who art ſo full of ſin? Lam. 3. 39. *Why doth a living man complain, a man for the puniſhment of his ſin?* What a ſinner, and wonder or murmur that thou art afflicted? Sin doth as naturally draw puniſhment to it, as the Loadſtone draws the Iron.

4. *Branch.* 4. See the Text fulfilled this day in our eyes; ſin hath brought our Nation low. We are *Cadent*, if

if not *Morient*; we do not want for ſin; there is a *Spirit of wickedneſs* in the Land. Ours are *mighty ſins*, Amos 5. 12. *bloody ſins*, Hoſ. 4. 2. The ſins of *Denmark*, *Spain*, *France*, *Italy*, are tranſlated into Engliſh; we have many *Sodoms* among us, and may fear to have the *line of confuſion* ſtretched over us. By our impieties and blaſphemies, we have ſounded a Trumpet of Rebellion againſt Heaven. Were our ſins engraven upon our fore-heads, we ſhould be aſhamed to look up. Men invent new ſins, Rom. 1. 30. *Inventers of evil things.* * Some invent new *errors*, others invent new *ſnares*: this Age exceeds former Ages in ſinning. As it is with Trades, there may be old Trades, but there are ſome Tradeſmen now, who are grown more dexterous and cunning in their Trade, than

* ἐπιθετὰς κακῶν.

than they were in former times: So it is with ſin, ſin is an old Trade, but there are perſons now alive, who are more skil'd in the Trade, and are grown more expert in ſin, than thoſe who are dead and gone. Sinners in former times, were but bunglers at ſin, to what they are now. They are cunning at ſelf-damnation, Jer. 4. 22. *Wiſe to do evil.* The Devils Mint is going every day, and ſin is minted faſter than money. People ſin ἐν πλεονεξίᾳ, *with greedineſs*, Epheſ. 4. 19. They *drink iniquity like water*, Job 15. 16. They are grown *Rampant* in wickedneſs, having laid aſide the vail of modeſty, Zeph. 3. 5. *The unjuſt knows no ſhame.* We read *Nebuchadnezzar* had *the heart of a beaſt* given him, *Dan.* 4. 16. If all who have the *hearts* of beaſts, ſhould have the *fates* of beaſts, men would

would grow very ſcarce.

And if ſin be ſo high, well may it bring us low. While the body is in an Hectick Feavor, it cannot thrive. The *Body Politick* being in this Paroxyſme or burning Feavor of ſin, muſt needs waſte. Hath not ſin brought us low? What Wars, Peſtilences, Fires have broken forth among us? The Splendour and Magnificence of the City was brought low, and laid in the aſhes.

Sin hath brought us low in our *Repute*, Prov. 14. 34. *Sin is a reproach to any people.* Time was when God made the ſheaves of other Nations *do obeyſance to our ſheaf.* * But our priſtine fame and renown is eclipſed, Mal. 2. 2. *I have made you baſe and contemptible.* *Trading* is brought low; many mens eſtates are boiled to nothing; their gourd is withered, their *cruſe of Oyle* fails, Ruth 1. 21.

* *Gen.* 37. 7.

1. 21. *I went out full, but the Lord hath brought me home empty.* Sin hath brought other Nations low, and do we think to ſcape better than they? *Salvian* obſerves, that in *Affrica*, when the Church of God had degenerated from its purity, the Land abounded in Vice, and was ſick of a Pleuriſie of ſin, then the *Vandals* entered *Affrica*, and the enemies Sword let them blood. Num. 32. 23. *Be ſure your ſin will find you out*: as a Blood-hound it will purſue you.

Queſt. It may be enquired, what are thoſe ſins, that have brought this City, and Nation ſo low?

Reſp. 1. 1. The firſt ſin that hath brought us low, is Pride, Prov. 29. 23. *A mans pride ſhall bring him low.* Pride is *ex Traduce*, it runs in a blood. Our firſt Parents aſpired after a Deity; they did not content themſelves to know God, but they would be knowing

knowing as God. St. *Auſtin* calls pride, *the mother of all ſin.* The *Perſian* Kings would have their Image worſhipped of all that came into *Babylon.* * *Sapor*, writes himſelf Brother to the Sun and Moon, and Partner with the Stars. *Caligula* the Emperour commanded himſelf to be adored as a God; he cauſed a Temple to be erected for him, he uſed to have the moſt coſtly Fowls ſacrificed to him: Sometimes he would ſit with a golden Beard, and a Thunderbolt in his hand like *Jupiter*; and ſometimes with a Trident like *Neptune.* Some perſons would be more deſerving, if (as *Solon* ſaith) we could pluck the Worm of Pride out of their head. Pride diſcolours our Vertues, envenomes our mercies. The higher we lift up our ſelves in pride, the lower God caſts

* *Briſſonius.*

casts us down. Prov. 15. 25. *The Lord will destroy the house of the proud.* There is,

1. 1. A *Spiritual Pride*; which is threefold.

1. Some take a pride in their *parts*. The Lord enricheth them with Wit and Parts suitable to the places he calls them too, and Pride fumes from their heart into their head, and makes them giddy. *Herod* was proud of the Oration he made, and assumed that glory to himself, which he should have given to God, * and his pride brought him low; *he was eaten of worms*, Acts 12. 23.

* *Laudatas ostendit avis Junonia pennas*——

2. Some take a pride in their *duties*. This Worm breeds in sweet fruit. * They have said so many prayers, heard so many Sermons;

* *Etiam in bonis cavenda est superbia.* Aug.

mons; Luke 18. 12. *I faſt twice a week,* * and now they think they have made God amends, he is beholding to them, and they ſhall be accepted for their Religious performances. What is this but pride? Is not this to make a *Chriſt* of our duties? The Devil deſtroys ſome by making them neglect duty, and others by making them idolize duty. Better is that infirmity which humbles me, than that duty which makes me proud.

* *Gratias Deo agit, ſed ſibi gratulatur.* Brugenſis.

3. Some take a pride in their *Graces.* This ſeems ſtrange, that ſeeing Grace is given to humble, any ſhould be proud of his Grace. But Pride is not from the *Grace* in us, but the *corruption*; not from the ſtrength of holineſs, but the weakneſs. Chriſtians may be ſaid to be proud of their Grace,

1. When they lay too much ſtreſs

upon their Grace.; Thus *Peter*, Mat. 26. 33. *Though all men ſhall be offended becauſe of thee, yet will not I.* Here was a double pride. Firſt, That he thought he had more Grace, than the reſt of the Apoſtles. Secondly, In that he did lay ſuch weight upon his *Grace*, making it like the *Tower of David*, on which did hang the *ſhield* of his hope. * He leaned more upon his Grace, than upon Chriſt.

* *Cant.* 4. 4.

2. Men are proud of their Grace, when they ſlight others which they think are inferiour to them in Grace. Inſtead of *the ſtrong bearing the infirmities of the weak*, Rom. 15. 1. They are ready to deſpiſe the weak. Our Saviour ſaw this pride breeding in his own Diſciples, therefore cautions them againſt it, Mat. 18. 10. *Take heed, that ye deſpiſe not one of theſe little ones.*

2. There

2. There is a *carnal* pride. I call it carnal, becauſe it is converſant about carnal objects. As, 2.

1. Some are proud of their *bodies*. Pride is ſeen in long and tedious dreſſings: people ſpend that time between the Comb and the Glaſs, which ſhould be ſpent in prayer and holy meditation. 1.

Pride is ſeen in painting of their faces, overlaying Gods work, with the Devils colours * *.

* *Qui formam quam Plaſmator finxit, fuco & ſtibio in aliam transfigurare contendit, nonne Deo dicere videtur*, cur me feciſti ſic? Aug. *Serm.* 247. * *Opus Dei eſt omne quod naſcitur, Diaboli omne quod mutatur.* Cyprian.

——*Gratior eſt pulchro veniens è corpore virtus*——

Pride is ſeen in ſpotting themſelves. Pimples in the face, ſhew that the blood is corrupt; ſpots

in the face, ſhew that the heart is corrupt. *Cyprian* ſaith, they who paint and ſpot their faces may juſtly fear that at the reſurrection their Creator will not know them.* And how terrible is that word, *I know you not.*

* *Non metuis ne cum reſurrectionis Dies venerit, artifex tuus te non recogneſcat? Non metuis ne judex dicat, imago hæc non eſt noſtra, cum te flavo medicamine, & pigmento poluiſti, formam quam dederam tibi, mendacio deformaſti? Deum videre non poteris, quoniam oculi tibi non ſunt quos Deus fecit, ſed quos Diabolus infecit.* Cyprian.

Pride is ſeen in the ſtrange antick faſhions wherewith ſome people do dreſs, or rather diſguiſe themſelves.* They cloath their fleſh like the Rain-bow with divers colours. *Adam* was aſhamed of his *nakedneſs*, theſe may be aſhamed of their *cloathing*. They are ſo plumed and gawdily attired that

* *Quanto ornatius corpus foris excolitur, tanto interius anima fœdatur.* Bern. *in Apolog. ad* Guliel. Abb.

that they tempt the Devil to fall in love with them.

2. Some are proud of their eſtates. Riches are fuel for pride.* Ezek. 28. 5. *Thy heart is lifted up because of thy riches.* Mens hearts riſe with their eſtates, as the Boats on the *Thames* riſe higher with the Tyde. Now all this pride will bring a perſon low. For this ſin God ſtrikes many with Phrenſie, and ſo levels the Mountain of pride. God hath ſtained the pride of *Englands* glory, Iſa. 23. 9. He hath ſtript us of our Jewels, Prov. 16. 8. *Pride goes before deſtruction.* Where pride leads the Van, deſtruction brings up the Rear. 2.

* *Divitiarum comes eſt ſuperbia.*

—*Tolluntur in altum, ut lapſu*
graviore ruant——

2. Another ſin which hath 2.

brought us low, is Sabbath-prophanation. The Sabbath is given as a distinctive *Sign* between the people of God, and the prophane. Exod. 31. 17. And among the Primitive Saints, when the question was asked, *Hast thou kept the Lords Day?* * the answer was, *I am a Christian, and dare not omit the celebration of this day.* The Lord hath commanded the observation of the Sabbath under a *sub pœnâ*. He hath enclosed this day for himself: He hath set an hedge about it. *Remember to keep holy the Sabbath Day.* But how is this enclosure made common? This blessed day which is made purposely for communion with God, is become a day of perambulation. People frequent the Fields or Taverns, more than the holy assemblies. *O that our head were waters, and our*

* *Servasti dominicum?*

eyes

eyes a fountain of tears! That we *might weep,* * To ſee men pollute what God himſelf hath conſecrated. If they are to take Phyſick, it muſt be on the Lords Day; if they are to make Feaſts or Viſits, it muſt be on this day. And ſo in a prophane ſenſe, *they call the Sabbath a delight.* * Sabbath-breaking is Sacriledge; 'tis a robbing God of his due. * People take that time which ſhould be dedicated wholly to the Lord, and ſpend it in the ſervice of the Devil and their luſts: and hath not this ſin brought us low? God threatens Jer. 17. 27. *If ye will not hearken to me, to hallow the Sabbath Day, then will I kindle a fire.* I obſerve, the devouring Fire which brake out in *London,* began on the Sabbath Day; as if God would tell us from Heaven, he was now puniſhing us, for our prophaning his day.

* *Jer.* 9. 1.

* *Iſa.* 58. 13.

* *Juſtitia ſuum cuique tribuit.*

3. 3. The third ſin which hath brought us low, is neglect of Family-worſhip. * Religion in mens families, is brought low. *No reading of Scripture*; they look oftner upon a pair of Cards, than a Bible. *No praying*; * 'tis made the note of a reprobate, *He calls not upon God*, Pſalm 14. 4. The Atheiſt will be ſure his prayer ſhall not be *turned into ſin*, for he never prayes at all. * The *Græcians* asked counſel of their feigned Gods by their *Oracles*; * the *Perſians* by their *Magi*, the *Galls* by their *Druides*, the *Romans* by their *Augures*: Shall Ethnicks pray, and not Chriſtians? Creatures by the inſtinct of nature cry to God, Pſal. 147. 9.

* Μόνον δὲ τῶν ὅλων προσκυνούμεν θεὸν. *Theodor.*

* *Jer.* 10. 25.

* *Homini natura inſevit, ut ſacrificet.* Averr. Ariſt.

* Proclus *ex* Platonis, Porphyrii, Plotini *cæterorumque ejus notæ ſcriptis, hoc eloquium profert,* εὐσεβείαι, *& Dei invocationem, homini convenire, ut proprium apud* Ariſtotelem *quarto modo, & qui ea careat hominem eſſe aut dici non poſſe.*

The

The young Ravens which cry. Prayer hath no enemies, unleſs infernal ſpirits, and ſuch as are near of Kin to them.

Keyes that are often uſed are bright, but if they be laid aſide and never uſed, they grow ruſty: ſo it is with mens hearts, if they are not uſed to family-prayer, they will be ruſted over with ſin.

For this God hath brought us low. Why did he pull down many houſes in this City, but becauſe they were unhallowed houſes, there was no prayer in them.

How do we think to have a bleſſing from God, if we never ask it? Then God ſhould do more for us, than he did for his own Son. Heb. 5. 7. *In the dayes of his fleſh, he offered up prayers, with ſtrong cryes and tears.*

4. Another ſin which hath brought us 4.

us low, is Covenant-violation. Pſal. 78. 10. *They kept not the Covenant of God.* Ver. 50. *He made a way to his anger, he ſpared not their ſouls from death.* The *Carthaginians* were noted for Covenant-breaking. * O that this ſin had dyed with them. Doth not this poiſonful Weed grow in our ſoil? Did not we make a vow in Baptiſm, to *fight under Chriſts banner, againſt world, fleſh and Devil?* Did not we ſolemnly covenant to be the Lords people, to ſhine in ſanctity, going each one before another in an exemplary Reformation? Deut. 5. 28, 29. *They have well ſaid, in all that they have ſpoken, O that there were ſuch an heart in them, that they would fear me and keep my commandments!* We have much *conforming*, but where is *reforming?* Is not Jeſus Chriſt oppoſed in his Kingly Office? This is the great

* Plaut.

Con-

Controverſie, who ſhall reign, Sin or Chriſt? for this God hath been as a *Moth* to us, and we may fear leſt he make good that commination, Levit. 26. 25. *I will bring a Sword that ſhall avenge the quarrel of my Covenant.*

5. Another ſin which hath brought us low, is the abuſe of the Goſpel. We are ſick of *Iſraels* diſeaſe: they deſpiſed Manna, Num. 21. 5. *Our ſoul loatheth this light bread.* We did nauſeate the bread of life. The Goſpel is the viſible token of Gods preſence, it is the ſacred Conduit-pipe, that empties the golden Oyle of mercy into us, it is the Glaſs in which we ſee the face of Chriſt, it is the Celeſtial banquet wherewith God doth chear and refocillate the ſouls of his people. * But was there not a Goſpel ſurfeit in *England*? People had

5.

* *Iſa.* 25. 6.

had *itching ears*, and knew not who to hear, and hath not our curiosity brought us to scarcity? God had no better way to raise the price of the Gospel, than by abating the plenty.* God surely did bring us low, when darkness did overspread our Horison, and the Lord suffered so many hundred Lights to be at one time put under a bushel. The *Ægyptian* Priests of old, told the people when any Eclipse happened, that the Gods were angry, and great miseries would follow.* What sad catastrophies have ensued this spiritual Eclipse, is not unknown.

* *Acriora orcxim excitant embammata.*

* *Quint. Curt. l. 4.*

6. 6. Another sin which hath brought us low, is Covetousness.* When mens Spirits are low, and with the Serpent they *lick the dust*, then God layes them in the dust,

* *Pruritus avaritiæ est scabies animæ.*

Isa.

Iſa. 57. 17. *For the iniquity of his Covetouſneſs, I was wroth and ſmote him.* Covetouſneſs is the Dropſie of the ſoul; men are ſet upon the world, when God is plucking it from them. Covetouſneſs is a Key that opens the door to further wickedneſs.

——*opes irritamenta malorum*——

1 Tim. 6. 10. *The love of money, is the root of all evil.* * A covetous man wil ſtick at no ſin. This made *Abſolom* attempt to dethrone his Father; this made *Ahab* ſtone *Naboth.* *

* Πλεονεξιαν *omnium vitiorum* Metropolin, *priſci vocarunt.*

**Cui nihil ſatis, eidem nihil turpe.* Tacitus.

And what is one the better for all his wealth at death? 1 Tim. 6. 10. *We brought nothing into the world, and it is certain we can carry nothing out.* When the rich Miſer dies, what ſcrambling is there? his friends

friends are ſcrambling for his goods, the worms are ſcrambling for his body, and the Devils are ſcrambling for his ſoul.

This ſin is moſt uncomely in thoſe that profeſs better. They pretend to live by faith, and yet are as worldly and griping as others. Theſe are *ſpots* in the face of Religion, Jer. 45. 5. *Seekeſt thou great things for thy ſelf?* For this ſin God hath brought us low, he hath made our Fig-tree to wither, and ſuffered the Palmer-worm to eat our Vine.

7. 7. Another ſin which hath brought us low, is Barrenneſs under the Means of Grace, Hoſ. 10. 1. *Iſrael is an empty Vine*; his juice runs out only into leaves.* We have had much pruning and dreſſing, the ſilver drops of Heaven have fallen upon

* בוקק Evacuans; *quia ſcil. ſuccum in frondes effundit, ut nil ſuperſit, quod in Uvas transferat.* Corn. lap.

upon us, but we have not brought forth the fruits of humility and repentance; we can diſcourſe of Religion, but this is only to bring forth *leaves*, not *fruit*: non-proficiency hath laid us *low*, and we may fear will *lay us waſte*; God may pull up the hedge, and let in a foraign Wild-Boar.

Urſin tells us, that thoſe who fled out of *England* in Queen *Maries* dayes, acknowledged that that calamity befell them for their great unprofitableneſs under the Means of Grace in King *Edwards* dayes. What man will ſow ſeed in barren ground? If the Lord layes out his coſt, and ſees no good return, the next word will be, *Cut down the tree, why cumbreth it the ground?*

8. Another ſin that hath brought us low, is the ſin of ſwearing. Chriſt ſaith, *Swear not at all*, 8.

Mat.

Mat. 5.34. And a godly man is ſaid *to fear an Oath*, Eccleſ. 9.2. Truly it is a matter of tears, we can hardly go in the Streets, but our ears are crucified with hearing of Oaths and Curſings. * *Chryſoſtom* ſpent moſt of his Sermons at *Antioch* againſt ſwearers; we need many *Chryſoſtoms* now adayes, to preach againſt this ſin. This may well be called *the unfruitful work of darkneſs*, * for it is a ſin hath neither pleaſure nor profit in it. How do men ſhoot their Oaths, as chain-bullets againſt Heaven? I knew a great ſwearer (ſaith Reverend Mr. *Bolton*) whoſe heart Satan ſo filled, that on his death-bed, he ſwore as faſt as he could, and deſired the ſtanders by to help him with Oaths, and to ſwear for him. Will the Lord reckon with men for idle Words, what will he do for ſinful Oaths?

* Ἐκ πολυορκίας, φύεται ἐπιορκία. *Philo.*

* *Epheſ.* 5.11.

for

for every Oath a man ſwears, God puts a drop of wrath in his Viall. Nay, uſually Gods judgements overtake the ſwearer in this life. I have read of a *German* Boy who was given to ſwearing, * and did uſe to invent new Oaths, the Lord ſent a Canker into his mouth which did eat out his tongue.*

* *Germ. Hiſt.*

* *In quo quis peccat, in eodem plectitur.*

But ſaith one, it is my cuſtom to ſwear, and I cannot leave it.

Is this a good plea? As if a Thief ſhould plead to a Judge not to condemn him, becauſe it is his cuſtome to rob and ſteal; therefore will the Judge ſay, thou ſhalt the rather dye. This ſin hath brought us low, Jer. 23. 10. *For becauſe of ſwearing the Land mourneth.*

9. Another ſin which hath brought us low, and is like to bring us yet lower, is uncleanneſs. The adul-

9.

adulterers heart is a Mount *Ætna* burning with luſt. Adultery is the ſhipwrack of chaſtity, the murder of conſcience. It was ſaid of *Rome* of old, it was become a *Stews*,

—*Urbs eſt jam tota Lupanar*——

I wiſh it might not be verified of many parts of this Land.

Adultery is a *brutiſh* ſin, Jer. 5. 8. *They neighed every one after his neighbours Wife*. * It is a *branded* ſin; it doth not only ſtigmatize mens names, *Prov.* 6. 33. But God makes them carry the marks of this ſin in their *Bodies*: it is a *coſtly ſin*; it proves a *Purgatory* to the Purſe, Prov. 6. 26. *By means of a whoriſh woman, a man is brought to a piece of bread.* There is no coming to an Harlot, but as *Jupiter* did to *Danae* in a golden ſhower. It is a *confounding ſin.*

* οὐδὲν διατέρει αἰθίωπος ἀκραιὴς θερίου. *Iſocr.*

——*læta*

——læta venire Venus, triſtis abire ſolet——

The adulterer haſtens his own death. * The *Romans* were wont to have their Funerals at the Gate of *Venus* Temple: to ſignifie that luſt ends in death. The adulterer takes a ſhort cut to Hell. Prov. 26. 23. 27. *Till a dart ſtrike through his Liver.* *

* *In Hiſpaniola inſula arbor eſt, cujus fructus Pyris muſcatis perſimilis, jucundo odore, eſui gratiſſimus, verum peſtiferi ſucci; nam* Indi *illo ſagittas oblinunt veluti veneno.* Cauſs.

* (i. e.) *Donec ſe & anima & corpore perdiderit.* Cartwr.

Creatures void of reaſon, will riſe up in judgement againſt ſuch. The Turtle-Dove is an Hieroglyphick of chaſtity. The Stork comes into no Neſt but his own, and if any Stork leaves his Mate,

and joyns with another, all the rest fall upon him, and pluck his feathers from him. God will *chiefly* * punish such as *walk in the lust of uncleanness*. 2 Pet. 2. 10. This sin hath brought us low. The fire of lust hath kindled the fire of Gods anger.

* Μάλιστα δ.

10. 10. Another sin which hath brought us low, is our unbrotherly animosities, Mat. 12. 25. *A Kingdom divided against it self cannot stand.* * The *Turks* pray that the Christians may be kept at variance; we have in a great measure fulfilled the *Turks* prayer.

* *Salva autem esse societas nisi amore & custodia partium non potest.* Senec. lib. 2. de ira. c. 31.

—*rara est concordia fratrum*—

What seeds of dissention are sown among us, how are we crumbled into Parties! one is for *Paul*, and another

another for *Apollo*, but I fear few for Chriſt. Our diviſions have given much advantage to the Popiſh adverſary. When there is a breach made in the wall of a Caſtle, there the enemy enters. If the Popiſh enemy enter, it will be at our breaches. Theſe diviſions have cut the *lock* where our ſtrength lay. * Cut off the top of the Beech-tree, and the whole body of the tree withers. Diviſions have taken away unity and amity, here is the top of the Beech-tree cut off, and this hath made us to wither apace. * Theſe are the ſins which have brought us low, and if the Lord prevent not; are like to bring *Englands* gray hairs with *ſorrow to the grave.*

* *Omne diviſibile eſt corruptibile.*

* *Dei maledictio* Græciæ *totiq; orienti incubuit per jugum turcicum:* Angliæ per diſcordiam. Corn. lap.

5. Branch. 5. Hence I infer, if ſin brings a perſon low, then what madneſs is it for any one to be in love with ſin? 2 Theſſ. 2. 12. *Who take pleaſure in iniquity.* The Devil can ſo cook and dreſs ſin, that it pleaſeth the ſinners pallat. * But hear what *Job* ſaith, Job 20. 12. 14. *Though wickedneſs be ſweet in his mouth, it is the gall of Aſps within him.* * *Herodotus* writeth of the River *Hypanis*, that near to the fountain, the water is ſweet, but a few leagues off it is exceeding bitter. Sin will bring one low, who would love ſuch an enemy? The forbidden fruit is ſawced with *bitter hearbs.* Sin is a *Serpent by the way that biteth.* Gen. 49. 17. When you are about to commit ſin, ſay to your ſoul, as *Boaz* ſaid to his Kinſman, Ruth. 4. 4. *What day thou buyeſt the Field, thou muſt have* Ruth *with it.* So if thou

Ἥδονὴ τὸ διαβόλε ἄγκιστον, πρὸς ἀπώλειαν ἑλκῶν. *Baſil.*

* *Nocet empta dolore voluptas.*

thou wilt have the ſweet of ſin, thou muſt have the curſe with it, * it will bring thee low. To love ſin, is to love a diſeaſe. A ſinner is perfectly diſtracted. *Solomon* ſpeaks of a generation of men, *Madneſs is in their heart while they live*, Eccleſ. 9. 3. 'Tis true of thoſe who love ſin, ſin puts a worm into conſcience, a thorn into death, yet that men ſhould love ſin, *Madneſs is in their heart.* There is no creature doth willingly deſtroy it ſelf but man. Sin is a Silken Halter, yet he loves it. O remember that ſaying of St. *Auſtin*, the pleaſure of ſin is ſoon gone, but the ſting remains. *

* *Non eſt tantum ab hoſtibus armatis periculi, quantum à circumfuſis undiq; voluptatibus.* Liv. lib. 10. decad. 3.

* *Momentaneum eſt quod delectat, æternum quod cruciat.*

6. See what little cauſe we have to envy ſinners, Prov. 3. 31. *Envy thou not the Oppreſſor.* Men are high

6. Branch

in worldly Grandeur, God hath given them large eſtates, and they ſin with their eſtates, but though they build among the Stars, God will bring them down, Ezek. 28.18. *I will bring thee to aſhes.* Who would envy men their greatneſs, their ſins will bring them low. Deut. 32.35. *Their foot ſhall ſlide in due time.* There is a Story of a *Roman*, who was by a Court-Marſhal condemned to dye, for breaking his rank to ſteal a bunch of Grapes; and as he was going to execution, ſome of the Souldiers envied him that he had Grapes, and they had none; ſaith he, Do ye envy me my Grapes? I muſt pay dear for them. So the wicked muſt pay dear for what they have.

The proſperity of the wicked, is a great temptation to the godly; *David* ſtumbled at it, and had like

like to have fallen, Pſal. 73. 2. *My ſteps had well nigh ſlip'd, for I was envious at the fooliſh, &c.* We are ready to *murmur* when we ſee our ſelves low, and *envy* when we ſee the wicked high. * Sinners live in a ſerene Climate, under a perpetual calm, Pſal. 73. 5. *They are not in trouble as other men, their eyes ſtand out with fatneſs.* * It is ſaid of *Polycrates* King of *Ægypt*, that he never met with any croſs in his life. And *Alexander* hearing that *Parmenio* his General had won the Victory, and his young Son *Alexander* was born the ſame day, prayed the Gods to ſpice his joy with ſome bitterneſs, leſt he ſhould ſurfeit of too much joy.

* *Invidus alterius rebus macreſcit opimis*——— Horat. Ep. 1.

* *Ferunt in Italiâ quædam paſcua tam eſſe pinguia, ut niſi pecudes interdum abigantur, ſaturitate ſuffocentur.* Reyn. Orat. *Segetem nimia ſternit ubertas.* Seneca.

joy. But this prosperous state of the wicked is matter rather of *pity*, than *envy*, their sins will bring them low, Isa. 14. 12. *How art thou fallen from Heaven O Lucifer, Son of the Morning.* 'Tis spoken of the *Chaldean* Monarch, who though high had a sudden change befell him, Isa. 97. 1. *Come down and sit in the dust.* *Babylon* was the Lady of Kingdoms, but saith God, *Sit in the dust.* Go in *Pistrinum* into the Mill-house, Ver. 2. *Take the Mill-stones and grind.* So will God say to the wicked, come down from all your pomp and glory, *sit in the dust*, nay, sit among the damned, and there grind at Mill. The Lord will proportion torment, to all the pleasure the wicked have had, Revel. 18. 7. *How much she hath lived deliciously, so much torment and sorrow give her.*

* *Tanquam à Tarpeiâ rupe prolapsus es.*

7. See

7. See the great difference between ſin and Grace, ſin brings a man low, but Grace lifts him high. Sin tumbles him in the ditch, but Grace ſets him upon the Throne, Pſal. 91. 14. *I will ſet him on high, becauſe he hath known my name.* Grace raiſeth a perſon four wayes. 7. *Branch*

1. Grace raiſeth his *Projects*, his deſigns are high. He looks not at things *which are ſeen*, 2 Cor. 4. 18. His eye is above the Stars,* he aims at the enjoying of God. A clowniſh Ruſtick when he goes to the Court, is much taken with the gay Pictures and Hangings, but a Privy Counſellor paſſeth by thoſe things as ſcarce worthy of his notice, his buſineſs is with the King. So a carnal mind, is much taken with the

* *Inſtar eſt peregrinæ illius avis, quam vocant* avem Dei, *reperitur in novis inſulis, paſcitur rore cœli, nunquam attingit terram, pedibus prorſus caret.* Aldrovand. Ornitholog. lib. 12. cap. 21.

the things of the world, but a Saint passeth by these gay things with an holy contempt, his business is with God, 1 John 1. 3. *Our Communion is with the Father and his Son Jesus.* A Christian of the right breed doth τὰ ἄνω φρονεῖν, aspire after the things *within the Veyl*, his ambition is the favour of God, he looks no lower than a Crown; he is in the altitudes, and trades among the Angels.

2. Grace raiseth a mans *Repute*. It embalms his name. 1 Sam. 18. 30. *Davids name was much set by*; or as the Original carries it, it was *precious*. * Heb. 11. 2. *By faith the Elders obtained a good report.* How renowned were the godly Patriarks for their sanctity! *Moses* for his self-denyal, *Job* for his patience, *Phineas* for his zeal. What a fresh perfume do their names send

* ויקר שמו

ſend forth to this day. A good name is a Saints *Heir*, it lives when he is dead.

3. Grace raiſeth a mans worth, Prov. 12. 26. *The* * *righteous is more excellent than his neighbour.* As the Flower of the Roſes in Spring, as the fat of the Peace-offering, as the precious ſtones upon *Aarons* Breaſt-plate, ſo is a Saint in Gods eye. Beſides the ſhining luſtre of the Gold, it hath an internal worth, and is of great price and value: So Grace doth not only make a mans name ſhine, but it puts a real worth into him, *he is more excellent than his neighbour.* An Heart full of love to God is precious.

* *Apud mortales pietas a tergo rejicitur, nec veluti in lanceam venit; excellentior veruntamen eſt juſtus quovis injuſta nobilitate generis, ut qui Deum habet patrem; divitiis, ut qui hæres ſit cœli; ſapientia, ut qui ſacroſanctam accepit unctionem; victu, ut qui paſcitur cœleſti manna; veſtitu, ut qui Chriſti juſtitia induitur; cum injuſtas ne viri quidem nomen meretur.* Cartwr.

cious. It is Gods *Hephzibah*, or delight, * it is the *apple of his eye*, it is his *jewell*, it is his *Garden of Spices*, it is his leſſer Heaven where he dwells, Iſa. 57. 17. *I dwell with him that is of an humble ſpirit.*

* *Iſa.* 62. 4.

4. Grace raiſeth a mans *privi-ledge*; it advanceth him into the heavenly kindred. By it he is *born of God*, 1 John 3. 1. He is *a Prince in all Lands*, Pſal. 45. 16. (though in this world like a Prince in diſguiſe): He is *higher than the Kings of the earth*, Pſal. 89. 27. Allyed to Angels. In ſhort, Grace lifts a man up where Chriſt is, far above all Heavens. *

* *Epheſ.* 4. 10.

And Grace raiſeth a *Nation* as well as a Perſon, Prov. 14. 34. *Righteouſneſs exalteth a Nation.*

8. *Branch* 8. If ſin brings one low, ſee what an imprudent choice they make, who commit ſin to avoid trouble.

Job

Job 36. 21. *Take heed, regard not iniquity, for this haſt thou choſen rather than affliction.* This was a falſe charge againſt *Job*, but many may be indighted of ſuch folly; *they chooſe iniquity, rather than affliction.* To avoid poverty, they will lye and couzen, to avoid a Priſon, they will comply againſt their conſcience. What imprudence is this, when ſin draws ſuch dark ſhadows after it, and entails miſery upon all its heirs and ſucceſſors. By committing ſin, to avoid trouble, we meet with greater trouble. *Origen* to ſave himſelf from ſuffering, ſprinkled Incenſe before the Idol, and being after to preach, as he opened his Bible, he did accidentally light on that Text, Pſal. 50. 16. *But to the wicked God ſaith, what haſt thou to do to declare my Statutes, or that thou ſhouldſt take my Covenant*

venant in thy mouth; at the sight of which Scripture, he fell into a passion of weeping, and was so stricken with grief and consternation, that he was not able to speak a word to the people, but came down the Pulpit. *Spira* sinned against his conscience to save his life and estate, *he chose iniquity rather than affliction*; but what an Hell did he feel in his conscience, he professed he envyed *Cain*, and *Judas*, as thinking their condition *more eligible*. His sin did bring him low. O what unparallel'd folly is it *to choose sin rather than affliction.* * Affliction is like a rent in the *Coat*, sin is like a rent in the *flesh*. He that to save himself from trouble, commits sin, is like one, that to save his Mantle, lets his flesh be torn. Affliction hath a promise made to it, 2 *Sam.* 22. 28. but there is no promise made to sin. * Sure

* Δια τοῦτο μᾶλλον, ἢ ἐν βιωτικοῖς δυσχερ, &c. *Origen.*

* *Prov.* 10. 29.

Sure then they do ill consult for themselves, who choose rather sin than suffering; who to avoid a lesser evil, choose a greater; to avoid the stinging of a Gnat, run into the Paw of a Lion.

9. If God brings his own people low for sin (*Israel* were brought low) then how low will he bring the wicked? *David* was in the *deep waters*, and *Jonah* went down to *the bottom of the Mountains*, Cap. 2.6. and *Jeremy* was in the *deep dungeon*, then what a gulf of misery shall swallow up the reprobate part of the world? Gods people do not allow themselves in sin, *Rom.* 7. 15. They tremble at it, they hate it, yet they suffer; if they that blush at their failings are brought low, what will become of them that boast of their scandals? *If this be done to the green tree, what shall be done to the dry?* 9. *Branch*

If the godly lye *among the pots*, Psal. 68. 13. the wicked shall lye among the Devils. *If judgement begin at the house of God, what shall the end be of them that obey not the Gospel?* 1 Pet. 4. 17. If God mingles his peoples cup with *wormwood*, he will mingle the sinners cup with *fire and brimstone*, Psalm 11. 6. If God thresh the Wheat, he will burn the Chaff. If the Lord afflicts them whom he loves, how severe will he be against them whom he hates? They shall feel *the second death*, Rev. 21. 8. *

* *Horreo Vermem Mordacem, & mortem vivacem.* Bernard.

1. *Branch* *Use 2. Exhortation, 1. Branch.* 1. If sin brings a person low, then let us fear to come near sin; it will bring us either into affliction or worse. Its foul face may offend, but its breath kills. Sin is the *Apollyon*, the Man-devourer. O that we were as wise for our souls, as we are for our bodies! How afraid

are

are we of that meat which we know will bring the Gowt, or Stone, or will make our Ague return. Sin is aguiſh meat which will put conſcience into a ſhaking fit, and ſhall we not be afraid to touch this forbidden fruit? Gen. 39. 9. *How can I do this great wickedneſs, and ſin againſt God?* When the Empreſs *Eudoxia* threatned to baniſh *Chryſoſtom*, Tell her (ſaith he) *I fear nothing but ſin.* It was a ſaying of *Anſelm*, if Hell were on one ſide, and ſin were on the other, I would rather leap into Hell, than willingly commit ſin. * Love will be apt to grow wanton, if it be not poiſed with holy fear. No better Curb or Antidote againſt ſin, than fear, Deut. 17. 13. *They ſhall fear, and do no more preſumptuouſly.* If we could ſee Hell fire in every ſin, it would make us fear to com-

**Incipiat tremor, ubi incipit cupido.*

mit it. The fiercest creatures dread fire. When *Moses his rod* was turned into a Serpent, he was afraid and fled from it: Sin will prove a stinging Serpent, O fly from it. Most people are like the *Leviathan, made without fear*, Job 41. 33. They play upon *the hole of the Asp*. Sinners never fear till they feel. Nothing will convince them, but fire and brimstone.

2. *Branch* 2. If sin brings a person low, then when we are brought low under Gods afflicting hand; let us behave our selves wisely, and as becomes Christians. I shall shew,

1. What we must not do when we are brought low.

When our condition is low, let not our passions be high; impatience is not the way to get out of trouble, but rather to go lower into trouble. What gets the

Child

Child by ſtrugling, but more blows? * Oh do not liſpe out a murmuring word againſt God. Murmuring is the skum which boils off from a diſcontented heart, Pſalm 39. 9. *I was dumb, and opened not my mouth, becauſe thou Lord didſt it.* * *Davids* ear was open to hear the voice of the Rod, but his mouth was not open in complaining. Chriſtian, who ſhouldſt thou complain of, but thy ſelf? thy own ſin hath brought thee low.

* *Vis ferulam igni tradat pater, intumeſcit vero tibi cor adhuc.* Mornæus.

* *Illorum eſt hic flagella percipere, quibus datur de æternitate gaudere.* Bern. Ser. 10. de Cœn. d.

2. What we muſt do when we are brought low.

1. Let us ſearch the ſin which is the cauſe of our trouble, Job 10. 2. *Shew me wherefore thou contendeſt with*

me: Lord, What is that ſin which hath provoked thee to bring me low? Lam. 3. 40. *Let us ſearch and try our wayes.* As the people of *Iſrael*, when they were worſted in battel, ſearched the cauſe, and at laſt found out the *Achan* that troubled them, and ſtoned him to death. Joſh. 7. 18. So let us ſearch out that *Achan* which hath troubled us. Perhaps our ſin was cenſoriouſneſs, we have been ready to judge, and ſlander others; and now we our ſelves lye under an *evil tongue*, and have falſe reports raiſed on us: perhaps our ſin was pride, and God hath ſent poverty as a thorn to humble us. Perhaps our ſin was remiſneſs in holy duties, we had forgot our *firſt love*, and were ready to fall into ſlumbering fits,* and God hath ſent a ſharp croſs to awaken us out of our ſecurity.

* *Virtus ſine exercitio, ſimilis eſt taciturnæ lyræ.* Claud.

iity. We may oftentimes read our ſin in our puniſhment. O let us ſearch the *Achan*, and ſay as *Job*, Chap. 34. 32. *If I have done iniquity, I will do ſo no more.*

2. When we are brought low, let us juſtifie God. God is juſt, not only when he puniſheth the guilty, but when he afflicts the righteous. Let us take heed of entertaining hard thoughts of God, as if he had dealt too ſeverely with us, and had put too much Wormwood in our Cup: No, let us vindicate God, and ſay as the Emperour *Mauritius*, when he ſaw five of his Sons ſlain before his eyes, by *Phocas*, *Righteous art thou O Lord in all thy wayes.* * Let us ſpeak well of God. If we have never ſo much affliction, yet not one drop of injuſtice, Pſalm 97. 2. *Clouds and darkneſs are round about him, righteouſneſs*

* *Juſtus es Domine, & rectum judicium tuum.*

and judgement are the habitation of his Throne.

3. When we are brought low in affliction, let us bring our ſelves low in humiliation. * 1 Pet. 5. 6. *Humble your ſelves under the mighty hand of God.* When we are in the Vally of Tears, we muſt be in the Vally of Humility. Lam. 3. 19. *Remembring the Wormwood and the Gall, my ſoul hath them continually in remembrance, and is humbled in me.* If our condition be low, then is a time to have our hearts lye low.

* Δεῖ θεμένην ἐν τοῖς ἐχάτοις σεαυτὸν ἀριθμεῖν ἄξιον. Chryſoſt.

4. When we are brought low in affliction, let us be low upon our knees in prayer. * Pſalm 130. 1. *Ex Profundis Clamavi——Out of the depths have I cryed unto thee O Lord.* Pſalm 79. 8. *Let thy tender mercies ſpeedily prevent us, for we are brought very low.* Jacob never prayed ſo fer-

* Premuntur juſti, ut preſſi clament, &c.

fervently, as when he was in fear of his life; he oyled the Key of prayer with tears, Hoſ. 12. 4. *He wept and made ſupplication.* One reaſon why God lets us be brought low, is to highten a Spirit of prayer.

But what ſhould we pray for in affliction? Let us pray that all our Hell may be here. As *Pilate* ſaid concerning Chriſt, Luke 23. 22. *I will chaſtiſe him, and let him go.* So pray that God when he doth chaſtiſe us, *will let us go*, that he will free us from Hell and Damnation. Let us pray rather for the ſanctification of affliction, than the *removal*; pray that the Rod may be a Divine Pencil, to draw Gods Image more lively upon our ſouls, Heb. 12. 10. That affliction may be a Fornace to *refine*, not *conſume* us. Pray, that if God do *correct* us, it may not be in *anger*, Pſal. 6. 1. That

we

we may taſte the honey of his love at the *end of the rod.* Let it be our prayer, that God will lay no more upon us, than he will enable us to bear. * That if the burden be heavier, our ſhoulders may be ſtronger.

* 1 Cor. 10. 13.

5. When we are brought low, let our faith be high. Let us believe that God intends us no hurt. That though he caſts us into the deep, he will not drown us. Believe that ſtill he is a Father; he afflicts us in as much mercy, as he gives Chriſt to us. He doth by his *rod of Diſcipline* fit us for the inheritance, *Col.* 1. 12. O let this Star of faith appear in the dark night of affliction. *Jonahs* faith was never more in Heaven, than when he lay in the belly of Hell, *Jonah* 2. 4.

6. When we are brought low in affliction, let us labour to be bettered

bettered by being brought low.* Pick ſome good out of the croſs; get ſome *hony* out of this *Lion.* The wicked are worſe for affliction. Weeds ſtamped in a Mortar are more unſavoury. 2 Chron. 28. 22. *In the time of his diſtreſs did he treſpaſs yet more againſt the Lord. This is that King Ahaz.*

* *Roſæ ſuavius olent quibus umbelicus eſt aſper.*

But let us labour to be meliorated, and made better by affliction.* Chriſt *learned obedience* by what he ſuffered, *Heb.* 5. 8. If we are brought low in affliction and get no good, then the affliction is loſt.

* *Dolor hic tibi proderit olim.* Ovid.

Queſt. When are we bettered by afflictions?

Anſw. 1. When our eyes are more opened,* and we are not only *chaſtened*, but *taught.* Pſal. 94. 12. Wormwood is bitter to the taſte, but is good to clear the eye-ſight; then

* *Schola crucis, ſchola lucis.*

then our ſpiritual eye-ſight is cleared,

1. When we ſee more of Gods *holineſs*. He is a jealous and ſin-hating God; he will not ſuffer evil in his own children to go unpuniſhed; if they make light of ſin, he will make their chain heavy, *Lam.* 3. 2.

2. When we have a clearer inſight into our ſelves. We ſee more of our hearts than we did before; we ſee that earthlineſs, impatience, *diſtruſt of God, which we did not diſcover before. We never thought we had ſuch a flux of corruption, or that there had been ſo much of the old man in the new man. The fire of affliction makes that skum of ſin boyl up, which before lay hid. When our eye-ſight is thus cleared, and both the *rod* and the *lamp* go together,

*Natura vexata prodit ſeipſam.

gether, now we are bettered by affliction.

2. When our hearts are softned. Affliction is Gods fornace where he melts his gold, Jer. 9. 7. *I will melt them and try them.* When our eyes are more watery, our thoughts more serious, our consciences more tender, when we can say as Job, Chap. 23. 16. *God makes my heart soft.* This melting of the heart whereby we are fitted to receive the impression of the Holy Ghost, is a blessed sign we are bettered by affliction.

3. When our wills are subdued.* Mic. 7. 9. *I will bear the indignation of the Lord, because I have sinned against him.* Why doth God bring us low, but to tame our curst hearts? A wicked man is ζῶον πολέμικον, when he is brought low he quarrels with God: therefore is compared

* *Sinite virgam corrigentem, ne sentiatis malleum conterentem.* Bernard.

pared to a *wild Bull in a net*, Isa. 51. 20. If you go to rub a piece of Stuff which is rotten, it frets and tears: So when God rubs a wicked man by affliction, he frets and tears himself with vexation, Isa. 8. 21. *They shall fret themselves, and curse their King and their God.*

But when our spirits are calmed, and we are wrought to a sweet submission to Gods will; we *accept of the punishment*, Levit. 26. 41. and do *in patience possess our souls*, Luke 21. 19. When we say as *Eli*, 1 Sam. 3. 18. *It is the Lord, let him do what seemeth him good.* I know this tryal is in mercy; God will rather afflict me, than lose me, let him hedge me with thorns, if he will plant me with flowers; * *Let him do what seemeth him good*: now we are bettered by the affliction.

* *Adversa reddunt hominem mansuetum.* Chemnitius.

4. When

4. When ſin is purged out. Iſa. 27. 9. *This is all the fruit to take away iniquity.* Our hearts are dreggiſh and ſinful, our Gold is mixed with Droſs, our Stars with Clouds; now when affliction conſumes pride, formality, hypocriſie, when Gods Launce lets out our ſpiritual Impoſthume, then we are bettered by affliction.

5. When our hearts are more unglued from the world; What are all theſe under-moon things! the *cares* of the world, exceed the *comforts*. The Emblem that King *Henry* the ſeventh uſed, was, *a Crown of Gold, hung in a buſh of Thorns.* Many who have eſcaped the Rocks of ſcandalous ſins, have been caſt away upon the Golden ſands. The *Arabick* Proverb is, *The world is a carkaſs, and they that hunt after it are dogs.* * Is not love of the world

* *Mundus cadaver eſt, & petentes eum ſunt canes.*

world become almoſt the epidemick Diſeaſe? If the Lord beſtows a plentiful eſtate upon men, they are apt to make an Idol of it. And therefore God is forced to take that out of their hand, which kept him out of their heart. Now when the Lord comes and afflicts any of us in that which we moſt love, he hits us in the *apple of our eye*, and our hearts grow more dead to the world, and ſick of love to Chriſt, when God hath been withering our *gourd*, and our affections to it begin to wither, when he hath been digging about our root, and we are more looſened from the earth, then we are bettered by affliction.

16. When affliction hath produced more appetite to the Word. Perhaps in health and proſperity, we and the Bible ſeldom meet, or if

if we did chance to read, it was in a dull curſory manner, but the Lord by imbittering the breaſt of the creature, hath made us run to the breaſt of a Promiſe; and we can ſay as *David*, Pſal. 119. 103. *How ſweet are thy words unto my taſte; yea, ſweeter than honey.* * *Solomon* ſaith *truly the light is ſweet.* Eccleſ. 11. 7. But we can ſay, *truly the Word is ſweet*, We have taſted Chriſt in a Promiſe, the Word hath cauſed an exuberancy of joy, *Pſalm* 19. 8. This is the Manna we love to feed upon; every leaf of Scripture drops Myrrhe, and as a rich Cordial cheers our ſpirit; when it is thus, now we are bettered by our tryals, *Pſalm* 119. 50.

* *Dei Eloquia ſic faucibus piorum indulcorantur, ut quovis melle favo ſuavius afficiant.* Muſcul.

7. When our title to Heaven is more confirmed. In proſperity, we are more careleſs in *getting*, at leaſt in *clearing* our ſpiritual title.

People would be loth their evidences for their Land, were no better, than their evidences for Heaven. Many a mans evidence for glory is either *forged* or *blotted*; he is not able to read any discriminating work of Gods Spirit, he is pendulous, and hangs in a doubtful suspence, not knowing whether he hath Grace or no; now when we are brought low in affliction, and we fall to the work of self-examination, we see how matters stand between God and our souls, * we turn over every leaf of the Book of conscience, we make a critical descant upon our hearts and after a thorough survey of our selves, we can say, *We know the grace of God in truth*, Col. 1. *We have received the holy anointing* 1 Joh

* *Totum diem mecum scrutor, facta & dicta mea remetior, nihil mihi ipse abscondo, nihil transeo.* Sen. lib. 3. de irâ.

1 John 2. 27. Our Grace will bear the *touchſtone*, though not the *ballance*, certainly then we have made a good proficiency in the time of affliction, and are bettered by it.

8. When we grow more fruitful in Grace. A Chriſtian ſhould be like the Olive-tree, *fair and of goodly fruit*, Jer. 11. 16. There is a tree in the Iſle of *Pomonia* which hath its fruit folded and wrapped up in the leaves of it. An emblem of a good Chriſtian, who hath the fruits of Grace wrapped up in the leaves of his profeſſion. Now after pruning, what fruits have we brought forth? The fruits of obedience, love, ſelf-denial, meekneſs, heavenlineſs, longing to be with Chriſt? If the ſharp Froſt of affliction hath brought on the Spring flowers of Grace, which the Apoſtle calls, the *peaceable*

* *Creſcit de vulnere virtus*

able fruits of righteouſneſs, Heb.12.11. then we are bettered by affliction. A fruitful heart is better than a full Crop.

9. When we do really commiſerate and put on bowels to ſuch as are in a ſuffering condition.

——*Haud ignara mali miſeris ſuccurrere diſco*——

Jeſus Chriſt having ſuffered *is touched with our infirmity*, Heb.4.15. Having felt hunger and cold, he knows how to pity us. Before we have drunk of the bitter Cup, inſtead of pitying others in miſery, we are ready to deſpiſe them. Pſalm 123. 4. *Our ſoul is filled with the ſcorning of them which are at eaſe.* But when we have been under the Harrow, and can ſympathize with our ſuffering Brethren, and *weep*

with

with them that weep; this is a sign we are bettered by the affliction. In Musick, when one string is touched, all the rest sound: so our *bowels sound as an harp*, Isa. 16. 11.

10. When we have learned to bless God in affliction. Job. 1. 21. *The Lord hath taken away, blessed be the name of the Lord*: Many can bless God, when he is giving; *Iob* blesseth him when he takes away. This is excellent, not only to praise God when we are upon the Mountain of Prosperity, but in the Valley of adversity, Deut. 8. 10. *When thou hast eaten and art full, then thou shalt bless the Lord.* But it is a greater matter when we are empty and in want, then to bless him, 1 Thes. 5. 18. *In every thing give thanks.* *

ἐν πάντι; *in adversis æq; ac Prosperis; quia non minus amoris Sigillum est inopia, quam copia.* C. lap.——*Hinc laudat* Augustinus *veterum sanctorum morem, qui sæpe habebant in ore hoc verbum* Deo gratias. Aug. *in* Psal. 132.

Quest.

But what ſhould we bleſs God for in affliction? We are to bleſs God that it is no worſe with us. He might have put more Gall in our Cup, *Ezra* 9. 14. We are to bleſs God, that he will chooſe rather to *correct* us in the world, than to *condemn* us with the world, 1 *Cor.* 11. 32. That he hath made affliction a means to prevent ſin; that he proportions our ſtrength to our tryals; that he gives us any ſupport in our trouble, *Pſalm* 112. 4. Though he doth not *break* our yoke, yet he *lines* our yoke with inward peace, and makes it ſoft and pleaſant. We are to bleſs God that he deals with us as *Children*, ſetting his ſeal of affliction on us, and ſo marking us for his own;* We are to bleſs God, that Chriſt hath taken the ſting out of the Croſs; that there is an *hope* of better

* Tertul.

ter things *laid up for us in Heaven*, Col. 1. 5. When we can upon theſe conſiderations break forth into an holy gratitude and triumph in affliction, this is to be bettered by affliction, and it ſhews *a Spirit of God and glory reſts upon us*, 1 Pet. 4. 14.

To bleſs God in Heaven, when he is crowning us with glory, is no wonder; but to bleſs God when he is correcting us, to bleſs him in a Priſon, to give thanks on a ſick-bed; not only to kiſs the Rod, but to bleſs the hand that holds it; here is the Sun in the *Zenith*, this ſpeaks an high degree of Grace, indeed, and doth very much adorn our ſufferings.

If we can find theſe ſweet fruits of the Croſs, we may aſſure our ſelves the affliction is *ſanctified*; * and we may ſay as *David*, Pſalm 119. 71. *It is good for me, that I was afflicted.*

* *Venenum aliquando pro remedio fuit.* Seneca.

afflicted: and then, God will throw away the Rod, and make us glad after the dayes of our mourning.* Ezek. 16. 42. *So will I make my fury towards thee to rest, and my jealousie shall depart from thee, and I will be quiet, and will be no more angry.*

* *Luctus in lætitiam vertetur, saccus in sericum, cineres in corollas.*

3. Branch

3. If sin brings us low, let us labour to bring our sins low. Let all our spight be at sin; let us pursue it with an holy malice. Sin hath brought us even to the dust, and would bring us lower into the abysse of Hell, let us then shed the blood of sin, which would shed our blood, Col. 3. 5. *Mortifie your members which are upon the earth, * fornication, uncleanness, &c.* We are apt to plead for sin, *Is it not a little one?* Who would plead for him that seeks his life? We are ready to say to the Minister concerning sin, as *David* to *Joab* concerning *Absalom*,

* *Mortis carnis indies repullulant adeoque non uno ictu sed sensim rescindenda.* Corn. Iap.

Abſalom, 2 Sam. 18. 5. *Deal gently with the young man.* So, Sir, deal gently with my ſins; Oh be not too ſharp in your reproofs; Why? Doth not the traytor ſin, ſeek to take away thy Crown of glory, as *Abſalom* did his Fathers Crown? Would it not bring thee low? If therefore thou art wiſe, ſpare it not. Do with thy ſin, as *Joab* with *Abſalom*; he took *three darts* in his hand, and thruſt them through the heart of *Abſalom*; 2 Sam. 18. 14. So take theſe three darts, the Word of God, Prayer, Mortification, and ſtrike through the heart of thy luſts that they dye. As *Sampſon* dealt with the *Philiſtins*, they brought him low, they *put out his eyes*, and he never left till he was revenged on them, and brought them low, Judges 16. 30. *He bowed himſelf with all his*

might,

might, and the house fell upon the Lords, &c. Sampson dyed, we live by the death of our enemies. O that every day, some limb of the old man may drop off.* What is the end of all a Christians duties, praying and hearing, but to weaken and mortifie lust? Why is this spiritual Physick taken, but to kill the child of sin he goes with? Sin will insinuate it self, and plead for a reprieve, but shew it no mercy. Sauls sparing Agag, lost him the Kingdom, and your sparing sin, will lose you the Kingdom of Heaven.

* Hoc mihi satis est quotidie ex vitiis meis aliquid demere, & errores meos objurgare. Sen. de vit. beat. c. 17.

4. Branch Lastly, Let this make us weary of living in the world, for while we live we sin, and sin brings us low. We eat the *forbidden fruit*, and then are sick after it. How should

ſhould this make us long to have our paſs to be gone, and cry, *O that we had the wings of a Dove, to fly away, and be at reſt.* Then we ſhall ſhake off thoſe Vipers which leaped upon us, 1 Cor. 3. 22. *Death is yours.* At death we ſhall have an eternal *Iubilee*, and be freed from all incumbrances.

Sin ſhall be no more; Death ſmites a Believer, as the Angel ſmote *Peter* on his ſide, and made his Chains fall off, *Acts* 12. 7. So death ſmites a Believer, and makes the Chains of his ſins fall off.

Trouble ſhall be no more; This lower Region is full of Storms. Troubles and vexations are ſome of the *thorns* with which the earth is curſed. But in the Grave, a Believer hath his *quietus eſt*; *There the wicked ceaſe from troubling,*

there

there the weary are at reſt, Job 3. 17. God will ſhortly *wipe away all tears*. Rev. 7. 17. How ſhould this make the Saints *deſire to be diſſolved*, Phil. 1. 23. * *Iſraels* being ſo oft ſtung with Serpents, made them weary of the Wilderneſs, and aſpire after *Canaan*. The diſcurteſies a Prince meets with in a ſtrange Land, makes him long to be in his own Countrey, when the Crown-royal ſhall be ſet upon his head. When we are with Chriſt, we ſhall be brought low no more. We ſhall never be fixed Stars, till we are in Heaven.

* *Quiſquis in Chriſtum credit, ita debet eſſe animatus, ut ad nomen mortis caput attollat, lætus nuntio ſuæ redemptionis.* Calv.

O the felicity of glorified Saints; they have a full-eyed viſion of God, and thoſe refulgent beams of Glory are darted from his bleſſed face, as delight, yea, raviſh

viſh their hearts with ineffable joy. * The Birds of the fortunate Iſlands, are nouriſhed with Perfumes; after death the Saints ſhall be for ever nouriſhed with the Aromaticks and Perfumes of their Saviours Love.

* *Status gloriæ, præ aliis κατ' ὑπερβολὴν fœliciſſimus, quando Deus humanos angelicoſq; Spiritus, in ſuo ipſius ſinu complectitur, & creati Spiritus ab increato reſocillantur.*

FINIS.